

FEDERAL COUNCIL BULLETIN



Vol. XI, No. 5



May, 1928

Let Us Think Peace!

"LET US think peace. We have a neighbor on the north with which we have squabbled off and on for one hundred and fifty years. We are always at loggerheads over something or other with Canada. Sometimes we have quarreled over boundary lines, and sometimes we have a mess of fishery disputes and again and again we struggle furiously over the tariff, but we never think war—not with Canada. Canada never thinks war with us. When we get into our disputes we appoint a commission and Canada does the same, and the two commissions sit down together and thresh the matter out.

Why do we do this? We have nothing to fight with along the Canadian border. We have no battleships on the Great Lakes. We have no forts or guns along that extended border line. We have not prepared for war. We have prepared for peace. We do not think war. We think peace. Thinking peace, we have peace.

"Let us make a new vow to God. Let us promise Him that by His grace we are going from this time onward to think peace, seeing in every foreigner a possible friend, and in every human being an actual brother, a member of the great family which embraces all races and nations, and whose Head is our Heavenly Father."

—Charles E. Jefferson.

A JOURNAL OF INTERCHURCH COOPERATION

Coming Events

| EVENT | PLACE | DATE |
|--|-------------------------|-----------------|
| Biennial Conference of Community Church Workers | Mountain Lakes, N. J. | May 15-17 |
| General Conference Methodist Protestant Church | Baltimore, Md. | May 16— |
| Southern Baptist Convention | Chattanooga, Tenn. | May 16-20 |
| General Assembly of the Presbyterian Church, U. S. | Atlanta, Ga. | May 17— |
| Federation of Woman's Boards of Foreign Missions, Administrative Committee | New York, N. Y. | May 18 |
| Congregational Home Boards, Annual Meeting | Minneapolis, Minn. | May 22-24 |
| General Assembly of the United Presbyterian Church | St. Louis, Mo. | May 23— |
| General Assembly of the Presbyterian Church in the U. S. A. | Tulsa, Okla. | May 24-31 |
| Federal Council of the Churches, Administrative Committee | New York, N. Y. | May 25 |
| International Missionary Union | Clifton Springs, N. Y. | May 30-June 3 |
| Association of Executive Secretaries of Local Councils of Churches | Buffalo, N. Y. | May 31-June 2 |
| General Synod, Reformed Church in America | New York, N. Y. | June 7-13 |
| International Association for Church Finance | Glasgow, Scotland | June 11-15 |
| Northern Baptist Convention | Detroit, Mich. | June 16-21 |
| Interdenominational Conference on Evangelism | Bronxville, N. Y. | June 20-22 |
| Federal Council of the Churches, Administrative Committee | New York, N. Y. | June 22 |
| Baptist World Alliance Congress | Toronto, Canada | June 23-29 |
| General Conference, Church of the Brethren | La Verne, Cal. | June 27-July 4 |
| National Education Association | Minneapolis, Minn. | July 1-6 |
| World's Sunday School Association Convention | Los Angeles, Cal. | July 11-18 |
| Institute of International Relations | Seattle, Wash. | July 22 |
| General Conference of the Seventh Day Baptist Churches | Riverside, Calif. | July 23-30 |
| Triennial Convention, Woman's Christian Temperance Union | Lausanne, Switzerland | July 26-Aug. 2 |
| Quadrennial National Convention, Evangelical League, Evangelical Synod | Milwaukee, Wis. | Aug. 7-12 |
| National Association of Workers Among Colored People | Winston-Salem, N. C. | Aug. 14-19 |
| International Christian Press Conference | Cologne, Germany | Aug. 16-22 |
| World Youth Peace Congress | Eerde, Holland | Aug. 17-26 |
| World Alliance for International Friendship Through the Churches | Prague, Czecho-Slovakia | Aug. 24-30 |
| Continuation Committee, Universal Christian Conference on Life and Work | Prague, Czecho-Slovakia | Aug. 31-Sept. 5 |
| National Baptist Convention | Louisville, Ky. | Sept. 4-10 |
| Preliminary Meeting for Universal Religious Peace Con- ference | Geneva, Switzerland | Sept. 12-14 |
| Biennial National Convention, Evangelical Brotherhood, Evangelical Synod | Indianapolis, Ind. | Sept. 16-19 |
| Second Young Women's Congress, United Lutheran Church | Johnstown, Pa. | Sept. 22 |
| Biennial Convention, Women's Missionary Society, United Lutheran Church | Johnstown, Pa. | Sept. 22-27 |
| Federation of Woman's Boards of Foreign Missions, Executive Committee | New York, N. Y. | Oct. 4-5 |
| Convention of the United Lutheran Church | Erie, Pa. | Oct. 9— |
| General Convention of the Protestant Episcopal Church | Washington, D. C. | Oct. 10— |
| American Board of Commissioners for Foreign Missions (Congregational), Annual Meeting | Bridgeport, Conn. | Oct. 16-18 |
| Federal Council of the Churches, Quadrennial Meeting | Rochester, N. Y. | Dec. 5-12 |

FEDERAL COUNCIL BULLETIN

A Journal of Religious Cooperation and Interchurch Activities

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THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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MAY, 1928

EDITORIALS

An Unbroken Service for 300 Years

Centennials, bi-centennials and even ter-centennials crowd on one another in quick succession but few of them appeal so strongly to the imagination as the three hundredth anniversary of the beginning of the oldest church in America that has had a continuous pastorate. This it is that is now to be celebrated in New York, marking the founding of the first church on Manhattan Island.

On April 7, 1628, Rev. Jonas Michae-lius landed at what was then called New Amsterdam and became the founder of the so-called Dutch Collegiate Church, which has had, during the entire three centuries that followed, a continuous pastorate. Peter Minuit, the director of the colony, was one of the first elders in this historic congregation.

The public services in recognition of this beginning of organized Christianity in New York, which are to be held in June under the auspices of the Reformed Church in America, promise to be events of great moment not only for this honored communion but for American Christianity as a whole. The Ter-centenary is an occasion both for profound gratitude for all the influence of the Church in the past and for dedication to an ever enlarging service in the future.

The Twilight of the God of War

The God of War is in a bad way. He is being assaulted on all sides. There was a time when this brute giant was worshipped and his image garlanded with roses. That time has gone. The God of War is on the defensive. True, he still has a large following. Vast numbers of people in our own and other countries still believe that international differences can only be settled by the arbitrament of force. Countless thousands still believe in the inevitability of war. Upon this philosophy dictatorships are established, armies and navies are increased, and preparations for war go on unabated. It would be idle to deny that the God of War still gets great homage in the thinking of mankind.

But a new philosophy of world relationships is being evolved, a philosophy that definitely repudiates the alleged healing influence of the sword and that just as positively proclaims the constructive power of love, justice, conciliation and peace. The number of those who believe that it is yet possible to dethrone the God of War is being added to, daily.

Joining the ranks of those whose moral vision enables them to believe in a warless world are men and women of every calling and profession. Educa-

tors, through their international associations, have determined to revamp their textbooks in the interest of peace. National heroes are to be haloed with something other than military glory. The interdependence, not the competition, of all peoples is to be emphasized. The achievements of peace, not of war, are to be held up before the children of every race as the highest expressions of a nation's glory.

Business men, through the establishment of international cartels and trade agreements, are working toward a unity of action that may help to remove the economic causes of war. The World Economic Conference held in Geneva last May represented something of a parting of the ways between the warlords and the captains of industry and of commerce. It is now seen that war does not pay, that victors and vanquished together are brought to the edge of financial ruin through the unsheathing of the sword.

The writing of the Locarno treaties, the functioning of the World Court and the League of Nations and the conferring together of the nations represented on the Preparatory Disarmament Commission constitute efforts on the part of responsible statesmen to find an end to the international chaos resulting from armed conflicts. Just now conversations are in progress between the American Secretary of State and the foreign offices of the great powers for the renunciation of war as an instrument of national policy. The significance of these developments for the future peace of the world has as yet been only faintly apprehended by the masses. A social miracle of the first magnitude is being worked out before our very eyes.

The God of War has dug a good many graves in his time. Mankind is now in the process of digging another grave—a grave from which it is hoped there will be no resurrection, and in that place of death the God of War is to be buried.

Allies in a Common Cause

The close kinship between the Christian missionary movement abroad and the cooperative work of the churches being carried on at home through the Federal Council of the Churches was disclosed again and again at the recent meeting of the International Missionary Council at Jerusalem.

In the first place, the agenda at Jerusalem revealed a world-wide concern for the same great ends that are being sought in our own land through the Federal Council. The International Missionary Council and the Federal Council in America are rightly to be thought of as allies in a common cause.

The issue of race relationships, for example, with which the Federal Council has for several years been dealing as a great American problem, was seen at Jerusalem to be at the heart of foreign missions. The Christianizing of our industrial and economic life, which has occupied the Federal Council since its very first meeting in 1908, when the so-called "Social Creed of the Churches" was adopted, was in the forefront of the missionary questions as considered at Jerusalem. The development of practical cooperation and unity among the Christian forces, which was and is the life-blood of the Federal Council, was a primary concern of those who at Jerusalem were facing the world task of the Church. In these, and in many other subjects that attracted attention at Jerusalem, an American could not help seeing how much the International Missionary Council and the Federal Council have in common.

In the second place, not a few concrete experiences of the American churches in the Federal Council furnished an unquestioned asset in dealing with similar problems on a world scale at Jerusalem. In the setting up of a bureau of research into economic problems as they bear on the foreign missionary program in Asia and Africa, the International Missionary Council

has a welcome precedent in the Federal Council's Research Department. In the report on industrial questions the set of standards adopted as expressing the Christian conscience on the policy of Western governments in relation to backward peoples is almost a complete parallel to the American "Social Creed."

In the discussion of race relations, Dr. Stanley Jones, of India, referred to the Federal Council's stand for an American policy on immigration and citizenship free from racial discrimination as one of the brightest beacons in a dark world situation.

"Not alone we conquer,
Not alone we fall,
In each gain or triumph
Lose or triumph all."

Mightier Than the Pen

The pen is indeed mightier than the sword. That fact has been demonstrated time and time again. Men and nations with conflicting points of view are always in a more amiable mood when handling the pen than when handling the sword. The pen has long been regarded as the symbol of peace. With it treaties have been drawn up. With it the signatures of diplomats and ambassadors and plenipotentiaries of State have been affixed to great international documents.

Personalities, however, are even more powerful than pens when it comes to the settlement of international disputes. The truth of this has been amply demonstrated within late weeks by Ambassador Morrow. For years the land and oil law disputes between the United States and Mexico had appeared to be incapable of solution. Notes had been exchanged between the dignitaries of the two countries with a consistent frequency. Couched in the polite language of diplomatic correspondence, these notes had only a minor effect on the issues in question. The pen failed to re-

concile the grave differences existing between the two nations separated by the Rio Grande. It even appeared for a while as though military measures might be resorted to in an attempted settlement of the issues at stake.

A personality was then thrown into the picture. Ambassador Morrow on arriving in Mexico put his pen in his pocket and proceeded at once to establish relationships of confidence between the officials of the Mexican Government and himself. He conferred at great length with President Calles and with the members of the Mexican cabinet. Luncheons took the place of note-writing and human contacts were substituted in place of written documents. The air was quickly cleared of misunderstandings, and in this improved psychological atmosphere the two nations were brought into a position of substantial agreement. The pen had surrendered its place of power to a personality. Personal relationships were shown to have more potency for the improvement of international relations than the pen of all the diplomatic note-writers.

The Locarno conversations bore out this same truth. Perplexing problems had been appearing for a considerable period on the Franco-German horizon. When at last the formal state notes had all been written and the two leading diplomats of the two countries sat face to face across the teacups, the difficulties that had existed between their respective nations tended at once to disappear. It is hardly too much to say that the Locarno Treaty would have been impossible of achievement had it not been for the human contact diplomacy resorted to on that occasion by Foreign Minister Briand of France and Dr. Stresemann of Germany.

We are witnessing in these late days the development of a new diplomacy, a diplomacy not of swords, nor yet of pens, but of personalities. In this new diplomacy the test of effectiveness is to

be found in the willingness of those who differ to face one another across a conference table and, in utter frankness and honesty of opinion, but with a predisposition toward conciliation, discuss the issue in question until a solution is arrived at that will do justice to all parties concerned.

A Bit of Modern History

In the course of his recent peregrinations the Editor picked up a bit of church history that sheds light on the genius of the federated movement in the Churches. While enjoying a delightful evening's hospitality, he discovered that his hostess was the daughter of Rev. Melatiah E. Dwight, who served as the chairman of the committee that made arrangements for the use of Carnegie Hall, New York, at the Conference on Interchurch Federation in 1905, culminating in the birth of the Federal Council of the Churches of Christ in America.

And here is the story that lay back of this service of Mr. Dwight's.

As a young man, filled with enthusiasm for Christ and His Church, Mr. Dwight had accepted an appointment as a home missionary in Illinois. Arriving at his post, he found six other new churches in the one small town, all struggling to make a place for themselves. Troubled by the situation, he wrote home: "I came out here to be a missionary of Christ, but I find myself only a missionary of Congregationalism."

This experience it was which led Mr. Dwight to become a glowing advocate of federation. It is a kind of experience which, unfortunately, is not yet entirely a thing of the past. It is the kind of experience, too, which gives such urgency to the comity program, outlined at the recent conference in Cleveland, for relieving church competition and achieving a more efficient distribution of our Christian forces.

"Chicago as a Spiritual Capital"

(Reprinted from Chicago Evening Post, March 29, 1928)

"We confess that at this particular moment we take comfort from the announcement that the Federal Council of the Churches of Christ in America is planning to establish a headquarters in Chicago which, it is hoped, will be on a parity of strength and efficiency with that which it has maintained for some years in New York . . .

"The Federal Council exists for the purpose of providing the Protestant churches of the United States with the means for common action. It grew out of the deepening conviction that denominationalism, whatever values it may have which justify its continuance, must not be allowed to divide the forces of faith and thus to weaken their influence and their efforts in behalf of the truths and objectives upon which they are agreed.

"Uniformity, within the Protestant field, even were it thought desirable, is not now practicable. This fact the Federal Council has frankly recognized. But unity is both desirable and possible on many aims of vital importance. Such unity has been found in a manner increasingly effective through the Council. It has brought into conference and cooperation the men of strong faith and able minds from all the great denominations and many of the lesser. In the Council and in all meetings and endeavors under its auspices they meet as Christians whose sectarian prefixes are forgotten, and who have common cause to which each may make his contribution.

"The keynote of the Council's program is that the Christian faith is a way of life which must find expression in every phase of human interest and activity. It recognizes no realm as foreign to the principles of Jesus or beyond the redeeming power of His truth. It holds that He is Master alike of Church and State, and demands recognition for His authority."

Jerusalem Points the Way for Christian Missions

DURING the fortnight ending on Easter Day the Mount of Olives, where Jesus gave to his first disciples the command, "Go into all the world," was the scene of a great gathering which brought together modern disciples of the same Lord from all corners of the earth. It was the meeting of the International Missionary Council, called to consider major questions of policy affecting the world-wide Christian movement today.

In spite of the danger of indulging too easily in superlatives, it may be said without much fear of contradiction that this gathering came nearer to being an ecumenical assembly, rising above all national and racial lines, than any other Christian meeting ever held. The attendance had necessarily been limited to fewer than two hundred and fifty members but they came from fifty different lands and from nearly all the larger racial divisions of mankind. While it was only the Protestant section of Christendom that was represented (aside from two unofficial members of the Syrian Church in India and one layman from the Coptic Church) it is highly doubtful whether nineteen centuries of history have witnessed another Christian gathering that drew its personnel from so many and so widely separated parts of the globe.

A New Stage

When the historian of the future undertakes to point out the one thing for which the Jerusalem meeting was most noteworthy, he will doubtless record that it most clearly marked the new day when the whole missionary policy and program came to be determined not by mission boards alone but by a full interchange of experience and insight on the part of the representatives of both the West and East.

As recently as the Edinburgh Missionary Conference in 1910, the Orientals were conspicuous only by their almost complete absence; it was taken for granted that the mission fields were to be represented by missionaries. At Jerusalem in 1928, precisely the opposite was the case. Out of a delegation of twenty from China, fourteen were Chinese. From India and Burma and Ceylon came twenty, and, again, fourteen of them were nationals. Japan sent eight members, five of whom were Japanese, and out of five from Korea all but one were Koreans.

In the program of the Conference, too, as well as the membership, more than in any other meeting known to the writer, black and yellow and white were on an equal footing. With superb

wisdom the chairman, Dr. John R. Mott, and the other officers, saw to it that there should be no Anglo-Saxon dominance,—as a few illustrations will show. The chairman of the committee that prepared the report on racial relationships was Bishop Uzaki, of Japan; its secretary was Max Yergan, a young American Negro who has rendered notable service among the students of South Africa. Of the committee on relations between the churches of the West and the rising churches of the East Dr. C. Y. Cheng, of China, was the head; of the committee on rural problems as they affect the missionary task, K. T. Paul, of India.

And these Christians from the Orient, as all would agree, fell no whit behind the distinguished chairmen of other groups, like Bishop Francis J. McConnell, who presided over the committee on industrial questions, or Dr. Robert



DR. JOHN R. MOTT, PRESIDENT OF THE INTERNATIONAL MISSIONARY COUNCIL, AND DAVID YUI, PRESIDENT OF NATIONAL CHRISTIAN COUNCIL OF CHINA

E. Speer and the Bishop of Manchester, who were co-chairmen of the committee on the Christian Message in relation to non-Christian systems of life and thought.

The effective provision for stimulating personal acquaintance and fellowship added immeasurably to the value of the interracial contacts and vividly emphasized the spirit of racial equality. All lived together in temporary barracks erected on the Mount of Olives. In the assembly hall the delegates were so distributed that no two people from the same country sat together. In the dining hall no one had the same neighbors from one meal to the next. In every way the hymn sung at the opening session had a new note of reality here:

"In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole wide earth."

This experience of interracial fellowship found expression in a recommendation which indicates a new conception of the mutuality between the West and the East in the Christian movement. Hitherto we have generally taken it for granted that the churches of the West are always the givers, the churches of the East always the recipients.

The Jerusalem meeting was prophetic of another view. As the message, enthusiastically adopted by the Council, put it:

"We urge that every possible step be taken to make real the fellowship of the Gospel. The churches of Europe send missions

and missions-of-help to the churches of Africa and Asia. We believe that the time is come when all would gain if the younger churches were invited to send mission-of-help to the churches of Europe and America, not to ask for assistance, not to advertise their own need or their own development, but to minister of their treasure to the spiritual life of those to whom they come."

And no one who came to know some of the outstanding personalities of Asia and Africa and South America who were at Jerusalem could doubt that we of the United States will have much to gain from closer fellowship with them.

New "Unoccupied Fields"

To review the agenda even cursorily is to discover another great advance which has taken place in missionary thinking and has vastly enlarged our outlook on the missionary task. The old-time program, centering around the geographical divisions of "non-Christian lands," was out of date at Jerusalem. In its place were topics that had to do with bringing all areas of human thought and activity in every land—in America and England as well as Persia and Siam—under the sway of Christ. Of this new range of missionary interest the most convincing illustration was the fact that the subject of greatest appeal to the delegates from all lands appeared to be "The Relation of the Christian Message to our Secular Civilization." Again and again it was said by representatives of almost every country that the strongest rival of



SOME OF THE ORIENTAL DELEGATES



THE AMERICAN DELEGATION AT JERUSALEM

Christ is, or will be tomorrow, not Buddha or Mohammed, but the spirit of rampant materialism and atheism which permeates all lands and

strikes at all religion. A large part of the thought of Jerusalem was focused on the task

(Continued on Page 32)

Pressing for Church Comity

IN order to pursue with vigor the "Five-Year Program of Survey and Adjustment", outlined at the National Conference on Church

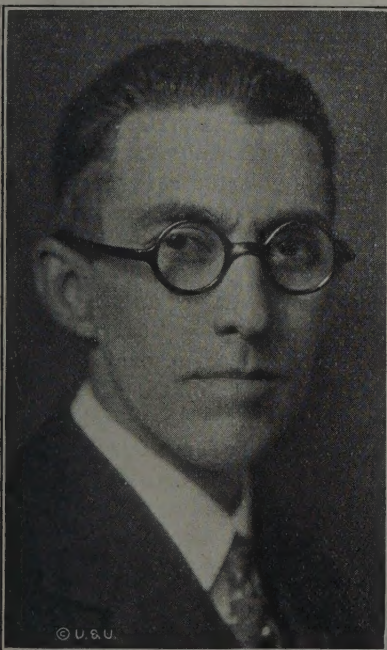
Comity, held in Cleveland in January, the Home Missions Council has secured the part-time service of Rev. Hermann N. Morse, Director of Research of the Presbyterian Board of National Missions. Dr. Morse has had wide experience in survey work, being regarded as one of

the foremost experts on this subject in the Church as a whole.

Dr. Morse will continue to be a member of the staff of the Presbyterian Board of National Missions, where his services are regarded as indispensable, but the Board has generously consented to release him for at least part-time service in this advance program in behalf of relieving the serious condition of over-churching in some areas, side by side with under-churching in other areas, which was disclosed at the Cleveland meeting.

Dr. Morse was already serving as Chairman of the Joint Committee on Comity, representing the Home Missions Council, the Federal Council and the Council of Women for Home Missions, and consequently is thoroughly familiar both with the conditions to be faced and the plans which are being developed.

He is the author of "The Country Church in Industrial Zones," "The Social Survey in Town and Country Areas," and (with Dr. E. de S. Brunner) "The Town and Country Church in the United States." Dr. Morse is in much demand as a lecturer at theological seminaries and conferences of ministers.



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HERMANN N. MORSE

Research Report on Coal Situation

AS the BULLETIN goes to press the Department of Research and Education is releasing its report on the coal strike in Western Pennsylvania. The study has been in progress for several months and was made at the invitation of the Pittsburgh Council of Churches. Ministers and social workers in that city have become so deeply concerned over the continued strife in the coal fields and the sufferings of the United Mine Workers' families, large numbers of whom have spent the winter in cheap wooden barracks, that they asked the Federal Council's research department to make an inquiry into the whole situation created by the controversy. The Pittsburgh Council has played a responsible role in connection with this strike, not only by calling for an impartial inquiry into its causes, but by initiating relief work for the mine workers' families.

So far as is known, this is the first case on record where the churches in an industrial city have taken the initiative in setting up systematic, scientifically-administered relief work for the families of striking union members. It was not done hastily, but after mature thought and in full recognition of the difficulty of carrying out such a project without incurring the charge of partiality or of supporting a strike which many people considered wholly ill-advised. Considerations of humanity prevailed over counsels of caution and a valuable service has been carried on while the research department's investigation was in progress.

The study took account, first of all, of the economic conditions in the industry, which is very much over-developed and characterized by such severe competition that many of the operators have been selling coal below cost in order to keep their mines in operation. The crux of the matter, economically speaking, is the competition between the union and the non-union fields, the operators in the latter being able to undercut the union scale and run away with the market.

The particular bone of contention is the Jacksonville Agreement, which became operative April 1, 1924, and expired March 31, 1927. By the terms of this agreement the day wage rates were fixed at \$7.50 and tonnage rates were fixed at a corresponding level. While the agreement was still in force some of the companies abrogated it on the ground that it was impossible to operate under it profitably. Other companies continued to operate under it until its termination but claim to have lost considerable sums by

so doing. But, while the report finds that, broadly speaking, the Jacksonville Agreement is out of line with the realities of the situation in the Northern fields, it emphasizes the fact that a mere wage cut would not solve the problem. It insists that to expect the mine workers to take a wage cut without assurance of a steadier working time which would increase their annual earnings, and without moral support in the effort to unionize the non-union fields and thus put an end to ruinous competition, would fall short of a real solution of the present problem.

The report deals carefully, yet incisively, with the question of the repudiated agreement. It recognizes that there may have been extenuating considerations on the side of the operators who broke their agreement, but it makes short work of the excuse, put forward on the operators' side, that the agreements were not binding. One of the principal operators in the Pittsburgh district recently contended before the Senate Committee on Interstate Commerce that the agreement did not prohibit them from operating at a lower rate if they employed non-union men. On this point the report says that "the Jacksonville Agreement had the same significance that wage contracts have admittedly had in the coal industry for thirty years. It was signed after much deliberation. Whatever it meant when the operators were deliberating over it and when they signed it, it meant when they abrogated it." At the same time the report stresses the necessity for realism in a working agreement. It points out that "preoccupation with a repudiated agreement will not solve the present problem. What has happened furnishes a striking example of the interrelationship of economics and ethics. Unless a sound basis exists for carrying on the life-sustaining processes, the higher values of human relationships have little chance of realization."

Much emphasis is placed upon the many charges of violence against the Coal and Iron Police, a private police force authorized by law in Pennsylvania at the close of the Civil War. Clothed with State authority these police are paid by the companies who employ them and are under the direction of their employers. This system is vigorously condemned in the report.

The issuance by the lower courts of oppressive injunctions designed to prevent the conduct of a strike, however peaceful, and to combat union organization, is pointed to as an outstanding evil in the present situation in the coal fields.

The eviction of the mine workers' families is treated less as an offense by the operators than as a symptom of an unsound social condition in "company towns" where the only dwellings are those maintained by the operators for their own employes and in time of strike the chief object of strategy on both sides is the occupation of these houses.

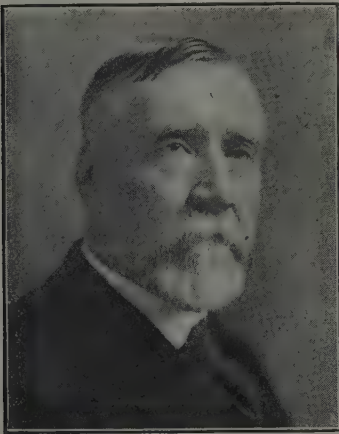
The report urges the operators and miners of these Northern fields, until recently operating under a wage contract, to assume contractual relations on a basis that will take account of the actual economic situation and will give to the mine workers a reasonable share in responsibility for the prosperity of the industry. It stresses the responsibility of the public to maintain

equitable freight rates as between the competing fields and to see to it that unfair methods of preventing unionization shall be abandoned. It further recommends, not for adoption but for careful study, the creation of a federal coal board comparable to the Federal Oil Conservation Board.

The report concludes with the words: "Finally, only the will to peace and justice and service can overcome the economic and social ills of the coal industry. A constructive solution may offer victory to neither side; failure to devise such a solution means disaster to both sides. The present situation is a challenge to engineering ability, industrial statesmanship and mutual faith among fellow-men."

Near East Representative Returns

DR. W. W. PEET, who for the last two years has been resident in Athens as a special representative of the American churches in the



W. W. PEET

Near East, for purposes of developing better acquaintance and understanding, returned to the United States at the end of April.

At the meeting of the Administrative Committee of the Federal Council on April 27, Dr. Peet reported upon

his experience in the Near East, emphasizing strongly the new and forward-looking influences that are now being felt in the Eastern Churches. An enthusiastic interest was manifested in his work and the conviction expressed that it ought to be followed up by well-sustained efforts to carry forward the program of mutual interpretation and cooperation between Eastern and Western Christianity.

Just before Dr. Peet's departure from Athens, there was a conference of nearly all the religious workers in Greece, for the discussion of possibilities of larger cooperation with the Eastern Churches. The impression made by Dr. Peet is indicated in a letter written after the meeting by Mr. H. P. Lansdale, Jr., of the Y. M. C. A. in Salonika. He wrote in part as follows:

"May I congratulate you on the successful meeting we had with you last Wednesday. I believe it is the first time that representatives of all the American religious and educational organizations in Greece have met together to discuss this very important problem of relationship to the Greek Church.

"Your summary is a fine statement of the opportunities for cooperation with, and help to, the Greek Church; and your suggestions as to methods and means of cooperation will help us all as we think through our individual problems. I believe all of us see the situation more clearly, and the discussion which followed will help us all to understand not only the problems, but also our respective approaches to them.

"Your two years here have meant a great deal to all. Your unbiased approach to the Greek churchmen has made possible a frank and open exchange of thoughts and ideas. The Greeks understand the American Churches better and, through you, the American workers here understand the Greeks and the Greek Church and are more sympathetic toward them. I am sure that, in America, you will be able, even more, to create a better understanding."

Summarizing his experience of the last two years, Dr. Peet says:

"I was frequently told that thirty—or even fifteen—years ago such an approach as I was making and such a reception as I was having would not have been possible. The thing that made the strongest impression wherever I went was the fact that I represented the federated Christian forces of America. The idea of church cooperation is gaining in the Near East also, and is greatly needed there."

May 18: World Goodwill Day

AMONG the many forces now operating to bring the nations of the world closer together, education holds an important place. The observance on May 18 of World Goodwill Day is intended to bring the schools of the various nations into a comradeship of fraternalism and understanding. First set aside in America as marking the anniversary date of the opening of the Hague Conference in 1899, this day has taken on a much wider significance. Other nations are now celebrating this occasion, due largely to the impetus given by the World Federation of Education Associations. In England, Goodwill Day is observed as an extension of the idea of "Empire Day". The Minister of Education of China has put Goodwill Day into the education calendar of that country. Many European associations of teachers are doing likewise.

The movement is taking on the aspect of a world wide crusade for the development of an international mind.

Many groups of Christian young people in America, convinced that religion has a vital stake in the achievement of world justice and peace, have been celebrating International Goodwill Sunday for a number of years. They have set aside the Sunday immediately preceding World Goodwill Day for the stressing of the peace ideal. International gatherings of Christian youth are being held in many communities on Goodwill Sunday. A considerable number of college undergraduates are observing this day and in many instances the student representatives of various races and nations are participating in the goodwill programs that center around this day.

Universal Religious Peace Conference

THREE years ago the Church Peace Union announced its proposal to call a world-wide religious peace conference in which men and women from all countries and all religious faiths should participate because of their ability, knowledge and interest in those questions which affect human brotherhood and international accord, and their sincere belief that religion offers a means of establishing permanent peace on earth and goodwill among men.

Invitations have been issued to some 90 persons, representatives of various faiths, to meet in Geneva next September to consider the following questions: Can a basis of agreement be found by the adherents of the world's religions so as to make possible the holding of such a conference? Is it agreed that the sole theme of discussion shall be "What can religion contribute toward establishing universal peace?" While each delegate will be given the fullest opportunity to express himself and present the ideals of his or her religion, is it agreed that no comparisons shall be made with other religions, that there shall be no boasting and no arrogant assumption of superiority? Is it agreed that no religion shall be represented officially, but only through its adherents who may be invited to take part in the conference? Is it agreed that this shall not be a Conference of Religions, but a conference of religious-minded people, each seeking to bring the force of his own particular religion into action to create a warless world through the practice of brother-

hood? Is it advisable to attempt the holding of such a conference? What shall be the basis of invitation to the World Conference?

The Preliminary Conference for the discussion of these and related questions will be called to order in Geneva on September 12, with Dean Shailer Mathews of the University of Chicago in the chair.

Safeguarding Religious Minorities

The report on the treatment accorded religious minorities in Roumania, made some months ago by a special deputation appointed by the American Committee on the Rights of Religious Minorities, has just appeared in book form. It is a volume of 143 pages, giving comprehensive information about present conditions in Roumania, especially as they bear upon the limitations on the freedom of Protestant, Jewish and Roman Catholic minorities. The title of the report is "Roumania Ten Years After."

The rights of citizenship, the laws governing them, the condition of the centuries-old schools and churches, are all treated from the standpoint of the rights which the peace treaties guaranteed.

The deputation which made the study consisted of: Rev. Henry A. Atkinson, Rev. John H. Lathrop, Rev. Graham Hunter and Father R. A. McGowan, together with M. Jules Jézéquel, of Paris.

The volume can be ordered for \$1.50 from the American Committee on the Rights of Religious Minorities, 70 Fifth Avenue, New York City.

Things That Make for Peace

By REV. WILLIAM PIERSON MERRILL

President, World Alliance for International Friendship Through the Churches

SOMETHING more is needed, vastly more, than hot words against war, description of its evils and horrors, the whipping up of sentiment against it. That task has been thoroughly done. People hate war: they say so in no uncertain tones. But they are desperately afraid that it will come again.

The recent judgment of Dr. Norwood is true, that "the people all loathe war, but they cannot get away from it."

How can this tremendous task be accomplished and war be put away from the life of humanity?

There is a group of highminded men and women, more of them here in America than anywhere else, who think that the all-sufficient answer is found in what is known as the *Outlawry of War*. The ideal and program of that movement is that the nations shall by common agreement renounce war as a means of settling international disputes, pronounce it an international crime, and agree henceforth to settle all differences between nations by submitting them to an authoritative court of justice. They therefore propose and undertake a crusade, a frontal attack, on war as an institution, as a crime, to be put out of the life of the world as duelling and piracy and slavery have been outlawed.

It is a noble ideal, and many of us would heartily agree that it states clearly the ultimate goal. So long as it is honorable to fight, and so long as there is no adequate substitute for fighting, nations will continue to fight over serious matters. War must be abolished by much the same method as that used in the case of these other practices. Sir Francis Drake is one of the names England delights to honor. But if a man should do today what Drake did in his day, he would be hunted down and put to death by an outraged social order. War must go the way of piracy and slavery and duelling, all of which were once honored or tolerated institutions.

But there is something more immediate to be done than to see the goal. We must work our way to it. William James, with that uncanny common sense of his, asks, "What is the objective of a football team?" You answer, "To get the ball over a certain goal line." But that is not really their objective. If it were, they would get up in the night, when there was no one to

stop them, and set the ball there. Their real objective is to get the ball over the line *according to the rules and conditions of the game, and in spite of their opponents.*

What we have to do in this great game of peace against war is not merely to see the goal or by a swift unexpected dash to put over our program; but to work our way to it, by such slow gains, and repeated struggles, and changes of tactics, yes, and by as many downs and reversals of fortune, as may be necessary. Therefore, while indorsing with all our heart and soul the great ideal of the Outlawry of War, we would for the time stress most the immediate steps that can be taken, the tactics that will lead most surely to the goal we seek. We must "follow the things that make for peace".

In fact, I would say that the real problem immediately before us can be best stated, not as the doing away with war, but as the maintaining of peace. War isn't a *thing*, a monster, to be knocked down and dragged out. War is more like a disease, to be overcome by sound preventive measures. In the campaign against tuberculosis, which is being carried on so nobly and successfully, while one means used has been the awakening of people to the need of doing away with the plague, the main emphasis is and must be on *building up the health and the proper conditions*, so as to be safe against the plague. We must *build up peace*, if we are to be rid of war. The best and surest process is positive not negative, constructive not merely crusading.

What are "the things that make for peace"?

I want to mention four of them. They are Education, Cooperation, Outspoken Goodwill and Faith.

Education

Education is one of the prime forces making for peace. Everywhere people need to be trained to international-mindedness. And nowhere is that need greater than in large sections of America. That such a shameful absurdity as the present situation in Chicago is possible in one of our largest American cities is a grave indication of our unfitness to live in the present day.

For this is the real aim of education—is it not?—to enable men and women to live well in

the time and place in which they have to live!

Now nothing is surer as to the world in which we and our children must live in the next fifty years or more than that it will call for breadth of view, an international mind, a world-vision on all questions. It is a truism that the world is one: we are knit to all men by many ties. No one nation or group can live its life alone in this era.

We look back on Greece in its most brilliant age with amazement that those keen-minded, marvellous people could have failed to see that one city could never prosper on the downfall of others. Athens, at her height of intellectual and artistic achievement, sacked neighboring towns, killed all their men and enslaved all the women and children, as a matter of course. Even Plato only said that it was a pity to treat Greeks in that way, though it might have been all right to deal thus with barbarians. We are amazed that they could not see their common interests, that the welfare of one was involved in the good of all. Greece fell because her cities would not live together.

Some day wise students of history will look back on our era with equal amazement that enlightened nations, in the very blaze of the unprecedented intellectual advance of the Nineteenth Century, could not see the interlocking character of human interests, could not see that no nation can prosper by itself or live its life alone; that the sooner we can come to a complete policy of internationalism the better it will be for each and all of the nations.

We need to direct our educational processes to that end. I can only state the fact, and refer you to the experts for plans and programs. Dr. Alfred E. Zimmern has a notable pamphlet on this subject, entitled "Learning and Leadership". We must see to it, so far as we have influence, that our educational processes, all through, tend to fit men and women of the near future to live in a world of common interests and problems, that our public schools and church schools are free from nationalistic bias, and train the children to be true citizens of the world. It is highly encouraging that in Germany, in France, and elsewhere, determined efforts are being made to cut out from text-books and courses of study all that distorts truth and disparages other nations, and to direct educational processes to the production of intelligent and fair-minded men and women, who know the world in which they must live.

But the education needed must go on after schoolings are over. Men and women should

continue their education in international-mindedness by eagerly seizing and using opportunities for knowing the people of other nations, through travel, through reading, through friendly relations with citizens of other nations. Everyone of us should be using some means of keeping informed as to world-conditions, such as the Foreign Policy Association and its publications, the World Alliance and its News-letter, the many books and articles on world-affairs that are easily accessible. Out of the flood of such material, choose that which suits you best, and give it real attention. It will powerfully make for peace to have many people growing out of provincialism, and into a broad and generous spirit toward all nations, leaving behind that spirit so pungently described by Rudyard Kipling in his little poem, "We and They."

Cooperation

The second thing that makes for peace is *Cooperation*. Here we pass from the individual realm to that of the state, of business, and all the large common interests of life.

The times demand of every nation, of all men and all movements, the largest possible exercise of free and fearless cooperation in all that can be done together.

One who visits the headquarters of the League of Nations in Geneva comes away with two very strong impressions; at least one recent visitor did. The first impression is of the vast and growing number and importance of the cooperative undertakings which center there. Say what we will, and think what we may, of the League as a political institution, we can have only respect and enthusiasm for it as a means of international cooperation in common tasks. In that character it is absolutely indispensable.

The second impression is one of regret that the United States is participating in all this in so desultory and unofficial a way. We rejoice at the steadily growing amount of cooperation on the part of our government in the activities of the League, but we long for that free, full, avowed interest and participation which our country ought to be taking in what Mr. Root has so well called, "the greatest cooperative undertaking in human history."

It may not be wise to urge that the United States become a member of the League of Nations at present. But say what one will about the League, the mighty fact remains, in the presence of which we should all walk reverently, that some fifty nations are actually cooperating in a going concern. And our country should

(Continued on Page 30)

The Greatest Calamity Since the World War

By REV. WILLIAM R. JOHNSON

Missionary of the Methodist Episcopal Church in China

THE appalling famine in China is the direst calamity that has come upon the earth since the World War. The Japanese earthquake, or even the Mississippi flood, terrible as these were, sink into insignificance as compared with the terrible suffering which millions are enduring at this time in Shantung and neighboring territory.

For three generations and more, the Christian church in America has been preaching Christianity in China. The work done by missionaries and through mission hospitals and schools has had no small part in rousing China from the somnolence of the past and in bringing about the renaissance through which China is now passing. The churches that have backed this missionary program now face a supreme test of the doctrine which they have so long preached. It is useless to preach Christianity and to refuse to feed the millions of those who are starving in the territory immediately adjacent to numerous mission compounds. The doctrine of Him, who, through pity, fed the hungry cannot be successfully preached unless, in such a calamity as this, compassion compels the Church to feed the starving.

Not only so, but the present appeal is to a much larger constituency than merely the Protestant or Catholic Christian. Calamities like this appeal to all humanity. With all food resources gone, the population of whole villages and towns is deserting the homes and struggling forth along the highways toward other regions, in desperate search for food. Other millions roam the countryside in the desperation that only the famished know, seizing anything that may be converted into food to supply their immediate cravings. Yet other millions, dazed and stupified, remain in or near their homes, peeling the bark from trees, gathering straw and chaff, and digging out the last fragments of grass roots from the parched land; yes, even digging up the clay itself to satisfy their hunger, which ever remains unsatisfied.

To say that these multitudes should be left to suffer uncared for because of the civil warfare that still continues in China is to say that suffering caused by human frailty should be left unrelieved. The people who are starving are as innocent of the present strife as was Belgium in the Great War, or the orphans left by the Turkish atrocities in Armenia. A nation whose his-

tory records a Sherman's March to the Sea, with its burning of towns and destruction of crops and other resources, conducted as a military measure in civil war, can hardly complain when such methods are used in civil warfare in other lands. The appeal to succor innocent victims of such a calamity from death by starvation remains a legitimate appeal to human sympathy, the cynics to the contrary notwithstanding.

Every day reports that come from Shantung indicate that conditions are worse than previously reported. A despatch which has just reached the offices of the National Committee, China Famine Relief, from an official investigator, doubles the previous estimates of the China International Famine Relief Commission, with headquarters in Peking, in charge of relief measures in Shantung; and indicates that relief measures required should be on a scale approaching those adopted in Europe following the war. The strenuous fighting of contending armies now proceeding in a part of the famine area will but increase the appalling need.

In asking for ten million dollars for an immediate program, the National Committee has given a very modest estimate of the relief measures required.

The last radiogram to hand from Shantung is as follows:

"Precise facts and figures about the famine are very difficult to obtain, owing to the immense area affected and the present disturbed communications, but it is quite evident that the situation, to be adequately handled, calls for relief measures equivalent to those adopted in dealing with post-war Europe. It would take an army of trained investigators several months to collect accurate statistics, but after several days of exhaustive and exhausting inquiry in various responsible quarters, investigator of the National Campaign Committee, China Famine Relief, reached the conclusion that at least ten million are destitute among the Shantungese. Of this total, which is nearly a fourth of the provincial population, three million are emigrating to other provinces or roving Shantung in search of food, two million are starving in their homes, while a majority of the remaining five millions are reduced to a diet of grass roots, bran, chaff,

et cetera. It will be another fifty days before the meagre spring crops are harvested. It is feared that between two and three millions will die before grain is garnered, unless relief is given at once. Probably it is already too late in the day to save many of these lives, but something useful might be done if a million dollars could be placed at the immediate disposal of the Shantung International Famine Relief Committee, which today spent the last cent of its available funds. This would be a concrete expression of goodwill which would undoubtedly do much to strengthen Sino-american friendship."

Organization of National Committee

The Rev. William R. Johnson, author of the article printed above, a missionary in China since 1906, and resident in Nanchang since 1908, has been called to become Executive Secretary of the National Campaign for China Famine Relief, now being organized to project an immediate campaign for a minimum of \$10,000,000 for relief of the starving people in Shantung and neighboring provinces in China.

Mr. Johnson has had extensive experience in China in famine relief work, having done field relief distribution work in the great famines of 1907 and 1921, and having been Executive Secretary of the Kiangsi (Provincial) International Famine Relief Committee in 1926, when extensive dyke repair projects were carried on by that committee.

The personnel of the group working out the campaign includes Major General James G. Harbord, president of the Radio Corporation of America; Walter H. Mallory, executive secretary of the Council on Foreign Affairs; Dr. Edward H. Hume, former president of Yale-in-China; Fletcher S. Brockman, of the International Y. M. C. A.; Dr. John R. Edwards, corresponding secretary of the Methodist Episcopal Board of Foreign Missions; Dr. Sidney L. Gulick, of the Federal Council of Churches; Rev. Leslie B. Moss, secretary of the Foreign Missions Conference of North America; Dr. Daniel A. Poling, president of the Christian Endeavor Society; Dr. George T. Scott, of the Presbyterian Board of Foreign Missions, and S. S. Young, Chinese Consul General at New York.

Federal Council Acts

At the meeting of the Administrative Committee of the Federal Council of the Churches on April 27, official action was taken in support of the appeal for the China famine. The resolution was as follows:

"In view of the appalling famine conditions existing today in certain parts of China, which conditions will be rapidly growing worse for the coming two months, and

"In view of the assurances from the China Famine Relief Commission in Peking that relief activities are practicable, notwithstanding the political disorder incident to civil war; and

"In view of the action of the Committee of Reference and Counsel of the Foreign Missions Conference, making funds available for an immediate intensive campaign for China famine relief funds,

Resolved, That the Administrative Committee of the Federal Council of Churches hereby expresses its satisfaction that a National Campaign Committee is being formed, and earnestly hopes that the people of the United States will respond promptly and generously to China's pitiful appeal for food.

"Resolved, That we request our Committee on Mercy and Relief to cooperate as fully and effectively as possible with the China Famine Relief National Campaign Committee and to unite with it in making such approaches as may be practicable to the churches and Christian people of the United States for generous famine relief contributions."

Coping with the Earthquake

Just at the time of the disastrous earthquake in Corinth, Dr. Charles S. Macfarland, General Secretary of the Federal Council, happened to be in Greece. A cablegram which he sent, describing conditions and urging financial assistance on the part of the Christian forces of America, arrived just in time to be considered by the Administrative Committee of the Council at its April meeting. On conference with representatives of the American Red Cross, it was learned that a small appropriation had been made, at least as a first step toward meeting the need for emergency relief. Action was unanimously taken by the Administrative Committee, expressing appreciation of the prompt interest displayed by the Red Cross and urging it to make such further appropriations as may be required to meet fully the demands of the situation.

While the present issue of the BULLETIN is in press, Dr. Charles S. Macfarland, General Secretary of the Federal Council, is fulfilling a series of important engagements in various parts of Europe, which takes him to Switzerland, Italy, Roumania, Austria-Hungary, Czecho-slovakia, Germany and France, to be reported later.

Hands Across the Rio Grande

THE promotion of the second friendship project of the Committee on World Friendship among Children goes on so steadily that 10,000 friendship school bags have already been sent out and it is hoped that within the next two months added thousands will go.

Hon. Dwight W. Morrow, American Ambassador to Mexico, has written the Committee expressing his interest in the project and desire to cooperate in every possible way. Mr. Moises Saenz, Assistant Secretary of Education, writes that the Mexican children are thrilled over the idea.

One of a party of Americans who has recently returned from a trip to Mexico reports that she was in a small village where one government school had been established. Someone in the party asked the school teacher if he had heard of the friendship school bags that were coming to Mexico. His face lighted as if the sun were shining on it and, turning to the group, he poured out a torrent of Spanish words. "All of Mexico is waiting for the 'friendly' school bags," he said, "but I fear that not one will come to my school because it is so small and so far from Mexico City. Do you think that just one will come to this school?"

Every school bag that goes means one less disappointed child in Mexico.

The following editorial from the *Chicago Evening Post* of April 19 indicates the widespread understanding of the educational value of these friendship projects:

"While this great issue is occupying the minds of diplomats and governments, an interesting endeavor

is under way, directed by the Committee on World Friendship among Children of the Federal Council of Churches. The present adult generation may fail in its effort to organize the world neighborhood on a peace basis; but whether it fail or succeed the attitude of the next generation toward this problem is of vital importance. If it fail, the attempt must be renewed more wisely and effectively; but even if it succeed, its success can only mark the beginning of the huge task that will remain to be done, and the permanence of the effort will depend upon the attitude of today's children toward its measure of achievement.

"Thus it is not a sentimental project in which this Committee is engaged, but an intensely practical project. Its aim is to create in the juvenile generation of today the spirit of international goodwill which must persist and grow in strength and find ever more efficient machinery for expression if war is to be banished and to remain banished from the world.

"Last year the Committee began its work by a sending of dolls from American children to the children of Japan. The latter responded by sending to America a remarkable collection of Japanese dolls, paid for by the school children of the island empire. This year the Committee has chosen neighbor Mexico as the scene for its amiable gesture, and friendship school bags are being sent through it to the younger children of the republic beyond the Rio Grande from the school boys and girls of the United States. Each bag contains an assortment of useful articles, pictures of two great Mexican heroes and a picture of Lindbergh. The plan provides for an interchange of letters between the children of the two countries. Any group of children can share in the sending of one or more of these friendship school bags by communicating with Mrs. Jeannette W. Emrich, Secretary of the Committee, 289 Fourth Avenue, New York."

The New Chief of Chaplains

THE senior Chaplain of the United States Army, Col. Edmund P. Easterbrook, became Chief of Chaplains on April 7, succeeding Col. John T. Axton, who was retired for physical disabilities incident to military service. Chaplain Easterbrook is a minister of the Methodist Episcopal Church and has been in the Army for thirty years, having served at important stations in the United States, the Philippine Islands, with the American Expeditionary Forces in France and with the Army of Occupation in Germany. He was born in England in 1865 and is a graduate of Torquay College, England, and Drew Theological Seminary. In 1921 he received the honorary degree of Doctor of Divinity from the College of Puget Sound.

The induction of the new Chief of Chaplains was in the presence of a group of distinguished Army officers and churchmen, the General Committee on Army and Navy Chaplains being represented by its secretary, Rev. W. L. Darby.

Col. Easterbrook enters upon his duties at a time when there are approximately fifteen hundred Chaplains serving in the three components of the Army (the Regular Army, Reserve Corps and National Guard), distributed in such manner as to give representation to all of the major divisions of the Church.

Dr. Axton, as announced in a former issue of the BULLETIN, has accepted an important position in connection with the religious life of Rutgers College, New Brunswick, N. J.

Strengthening International Church Cooperation



MEETING OF COMMISSION OF INTERNATIONAL SOCIAL INSTITUTE

Left to right, seated: Professor Titius, Dr. Macfarland, Dr. Keller, Miss Lucy Gardner, Professor Choisy, Principal Garvie, Dr. Phillips. Standing: Elie Gounelle, Dr. Thelin, Dr. Shonfeld, Mr. Streiter.

THE International Institute of Social Service, founded by the Continuation Committee of the Life and Work Conference, bids fair to become one of the most significant international enterprises ever undertaken by the Churches. Geneva has now become the center of this world adventure in church cooperation, the Institute having just recently moved into its new home, 19 Rue de Candolle, Geneva, where Dr. Adolf Keller is in charge.

A special service was held in the chapel of the Maccabees, Geneva, on April 17, to inaugurate the Institute and on the following day the members of its governing commission were invited to a dinner by the Consistory of the Reformed Church of Geneva. Dr. Macfarland, General Secretary of the Federal Council of Churches, addressed the Institute on April 19 with regard to the social aspects of the cooperative movement among the American churches.

The commission was received by Mr. Albert Thomas, director of the International Labour Office, with which the Institute is connected by an *officier de liaison*, Dr. G. Thelin. Mr. Thomas expressed his very great interest in cooperation with the Institute and offered all facilities of information available at this center of the world's labor.

The Institute has already made a survey of the actual social activities of the churches and their various methods. A quarterly review, *Stockholm*, of which Dr. Keller is the editor-in-chief, is being published. The second number of this review has just been issued, and also a bulletin, *Life and Work*, for the purpose of giving in-

formation about social movements.

While in session the commission worked its way through a program of far-reaching implications, involving among other things the question of relations with independent social organizations such as the International Labor Organization, the Christian social agencies in European countries, the Department of Research and Education of the Federal Council and the social and welfare departments of various governments.

In response to an urgent request from the international committee that directs the Institute, Dr. Worth M. Tippy, Executive Secretary of the Federal Council's Commission on the Church and Social Service, is going to Geneva for a few months to help plan and organize the program of research which the Institute will undertake. The request to the Federal Council for Dr. Tippy's service was signed by Principal A. E. Garvie of England, Prof. A. Titius of Germany and Elie Gounelle of France.

Memorial Day Service in Paris

On the initiative of the Federal Council of the Churches of Christ in America, a special Memorial Day service is to be held in the American Church in Paris. The service will be in charge of Dr. Joseph W. Cochran, pastor of the church, the address being delivered by Dr. Macfarland, General Secretary of the Council. In connection with the service, the graves of American soldiers who died in the World War and are buried in cemeteries in France will be appropriately decorated.

Ambassadors

*A Sermon by THE REV. GEORGE A. BUTTRICK, D. D.
Minister, Madison Avenue Presbyterian Church, New York*

"Now therefore we are ambassadors for Christ,
as though God did beseech you by us: we pray
you in Christ's stead, be ye reconciled to God."
(II Corinthians 5:20)

AN ambassador is an envoy of state. He may be a special envoy sent on a particular mission by one country to another, or (in the usual meaning of the word) he may be a resident envoy accredited to live in a foreign capital as the representative of his government. It is a title of honor and import. In the last few years the hopes and terror of the world have revolved around her ambassadors. . . . Ambassadors of late have had the saving and shattering of nations in their power.



DR. BUTTRICK

This, then, is the title which Paul dares to use of those slaves, those despised of men, who comprised the early Christian Church. "Now therefore we are ambassadors representing Christ. We have come as the accredited envoys of God." He employs the word again in a fine and courageous contrast when, writing from prison, he describes himself as "an ambassador in bonds." He makes this claim for his own life. He makes it for our lives. When we try to penetrate the mystery of our human lot, when we ask "Why am I here? Whence came I"? he prints this glorious name across the mystery: "Now therefore we are ambassadors of Christ." I am asking you to consider what the name implies.

We are sent forth from another country. That is the first, clear implication. An ambassador is away from the Fatherland. He is commissioned to serve on a foreign shore. He is, for the time, a "pilgrim and a stranger." Where is that "other country"? It impinges on this world of sight and sense on every hand. What is that "other country"? It is the land of the spiritual. But someone protests: "Now you are using language which cannot be understood. What do you mean by 'the land of the

spiritual'?" We mean a land as substantial as America or Europe. What is the spiritual"? It is everything that endures. Skyscrapers do not endure: they crumble. Flesh does not endure: it rots. Sin does not endure: it kills itself and becomes its own stench and decay. But conscience endures, even though it be only a dull ache, speaking to us of an eternal right. Love endures, forever making its pathetic protest against death. Hope endures, sometimes clouded but never destroyed. The instinctive outgoing of the human spirit of Jesus—that endures age after age. The country of the spiritual is the country of the enduring. From that land we come into this foreign world of bricks and flesh. That is what Wordsworth says:

"The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God Who is our home."

That is what John Hall Wheelock sings:

"We are sighing for you, far land—
We are praying for you, far land,
All our life long, working, waiting, night and
day: . . .
O far land, so near and far away.

That is what the great poetry of the Bible says of the wistfulness that haunts our days: "For they seek a better country, that is, a heavenly." We grow homesick at times in this embassy of earth. We long for the Fatherland of Souls.

WE are sent as envoys from this enduring country to serve for a few years on this strange land of mortality. If the thought strikes you as unlikely, notice how the message of Jesus is saturated with it. He constantly spoke of being "sent": "My meat is to do the will of Him Who sent Me" . . . "My doctrine is not Mine, but His Who sent Me" . . . "I must work the works of Him Who sent Me while it is day" . . . "I go My way to Him Who sent Me." Once he said it bluntly: "I proceeded forth from God: neither came I of Myself, but He sent Me." That word which He used repeatedly of Himself, He also used of others—of John the Baptist, for instance, of whom He declared with a startling simplicity: "There was a man sent from God whose name was John." That is His

explanation of life. "There was a man sent from God whose name was——. There was a woman sent from God whose name was——." Write your own name there, and you will have the sobering truth of this text about yourself! "Now therefore we are ambassadors."

But can we believe it? Our birth seems at times only a human process. We arrived on this planet down an endless chain of births . . . through our parents, grandparents, great-grandparents, great-great- (indefinitely repeated) grandparents. It is a long, long road! One end of it is here in the twentieth century, while the other is lost in dim millenniums without a history. The other end of the road runs back, so science tells us, back to the blood-fury of the ape-man when there were no birth moralities except those of nature's ordaining. Perhaps it is a merely human process. So science describes it. The business of science is to describe—with amazing accuracy. But the business of religion is to interpret! And an interpretation is not a luxury: it is a necessity! We cannot rest content without some answer to our insistent "Why?" Religion says this amazing chain of births is too awe-inspiring, too mysterious ever to be merely human.

The elements of your nature, let us say, were derived primarily from your parents and from your grandparents; but those elements drawn from two nearer and four remoter sources are combined in you in a manner which no one could accurately forecast. They have produced in you a new personality. Your life is not a copy of any life which preceded it. It is a new life, separate, distinct—the only "You" in the whole range of history. Now why have you been born with a unique spirit? Description will not suffice. We crave explanation, and finally the one explanation which answers to the depth of the mystery is this: "Now therefore we are ambassadors."

A river may be said to rise in this mountain or that lake. But it may be said to rise also in the sky, from which by evaporation all its waters flow. So we may say of our lives that, born of earth, they have their origin in heaven. I heard an agnostic of splendid character say the other day: "I believe I was meant to do right." But Who meant him to do right? He was an ambassador from the Kingdom of Right! I have heard parents say over the crib of their first-born: "What a wonderful gift!" But whose gift? A new envoy had come from that kingdom which is like unto a little child! Jacob Marley is drawn in Dicken's "Christmas Carol"

as a man who had scraped money all his days. Old Scrooge compliments his ghost in death:

"Jacob, you always were a shrewd man of business" . . . "Business," replies the ghost in an agony of self-condemnation:

"Business! Mankind was my business. The common welfare was my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business" . . .

He was an envoy to earth who had been faithless to his trust. God has made us His ambassadors.

THE second implication in these words concerns the character of our commission. "As though God did beseech you by us. Be ye reconciled to God." This island to which we are sent, that is to say, is in rebellion. It has cast off the Divine rule. God has sent envoys to entreat the insurgent land to return to her true allegiance. There is an old Welsh poem which tells how the sun and the planets passed in review before the White Throne of the Eternal. As each other planet passed God smiled, but when the earth passed He blushed. The truth within the story does not require us to believe in any doctrine of total depravity. It speaks plainly what we all know: that again and again with God's will clearly before us, and all history to teach us that in His will is our peace, we have trampled on His will to seek our own pleasure or profit. Whenever there is revolt against a just and kindly rule, discord and factional strife come to curse the rebellious land.

As we look out across the world of today, we can see many schisms and antipathies. There is strife between capital and labor—two groups which cannot possibly exist without each other engaged in a process of mutual destruction, as though there were conflict between a man's eyes and his hands! Nations watch each other suspiciously across the graves of their dead, across the smouldering grudges of the years, across bitter chasms of mutual misunderstanding. A leader of a great body of opinion in our land said on Armistice Day: "Everybody knows the last war was not the last," and he offered that as the sufficient guide of our national action. Whether everybody knows there will be another war, I cannot say. I am not competent to speak for everybody. But some of us know that there ought not to be another war. Some of us believe that God did not intend history to be a recurring dogfight. Some of us believe (some who would counsel a legitimate measure of preparedness) that if we have no vision beyond pre-

(Continued on Page 29)

New Life in Ancient Churches of Near East

THE casual visitor to the Near East generally does not get a very happy impression of the ancient churches—Greek, Armenian, Coptic, Syrian and the others—that make up most of organized Christianity in that part of the world. The ikons in the churches hardly appeal to his ideas of Protestant simplicity; he fails to understand how much piety and devotion they have helped to nourish. The elaborate service of the ritual he may even be tempted to describe as “mummery,” not realizing that if he were familiar with the language, he would himself share in the adoration of the same Lord.

Especially if he has been to the Holy Land is he likely to be unenthusiastic. The rather gaudy ornamentation with which most of the holy places are filled, and even more the unedifying rivalries of the various groups in maintaining their rights at their shrines, do not make it easy for him to recognize great spiritual values in these forms of Christianity to which his Western mind is so unaccustomed.

But deeper insight and personal contact with some of the leaders of these churches will lead to a different attitude, as the writer can testify out of his own recent experience in Greece, Egypt, Syria, and Palestine.

Most important of all, if one is to see these Eastern Churches in anything like a true perspective, is it to recall the history through which they have passed. Living under Moslem domination, bitterly persecuted, victims of pillage and massacre, the marvel is that they have held to their Christian faith at all. By renouncing Christ they had everything to gain so far as national prosperity was concerned. One wonders whether, if we had been in the place of those whom we today so easily criticize, we would have been as true as they have been.

“In Spite of Dungeon . . .”

In Cairo, at one of the beneficent homes of the Near East Relief we listened, one evening toward the end of March, to more than a hundred Armenian orphan boys singing a hymn that henceforth we shall never be able to hear again with undimmed eyes:

“Faith of our fathers, living still
In spite of dungeon, fire and sword,
O how our hearts beat high with joy
Whene’er we hear that glorious word!
Faith of our fathers, holy faith,
We will be true to thee till death.”

When one recalled that every one of these boys

had been left homeless because of the “Faith of their fathers,” he was then in a position, as he was not before, to begin a right appraisal of the church to which they belonged.

When one realizes further that these Christians have not only “kept the faith” in the midst of an alien environment but have preserved and handed down to us the ancient manuscripts of the Bible and have transmitted from generation to generation the historic creeds and the early traditions, he begins to feel a sense of undying gratitude.

Of these ancient churches, however, as they exist today two serious criticisms are commonly made which we must frankly face. These are:

First, that they are static and unprogressive, content merely to pass on the experience of the past.

Second, that they are concerned only with a mystical ceremonialism, largely divorced from the daily life and real needs of the people.

But even though one readily admits that there has been a measure of truth in the comments, he cannot penetrate far into the present-day life of these churches without discovering the misleading character of such easy generalizations. For one thing he will be chary about supposing that all of these churches are so much alike that a single general statement fits them all. It does not at all follow, for example, that what is true of the Coptic Church is true of the Greek or the Russian Church today. For a second thing one will, on closer acquaintance, realize that today so many new influences are at work that even within a single church it is hardly possible to describe all parts by the same phrases. Even though almost every one of these churches may seem on the surface to be unchanging, there are to be found in it progressive and forward-looking spirits who are prophetic of a better day and who fully deserve the best cooperation that we of the west can give. How true this is may be indicated by three or four concrete illustrations that have come within the experience of the last few weeks.

New Tendencies in Greek Church

In Greece a new force known as the Zoe Brotherhood (Zoe is the Greek word for life) promises greatly to enrich the spiritual life of the church. This brotherhood includes both clergy and laity, who have alike renounced worldly ease, are bound together in a democratic society under the motto “For me to live is Christ,” and are sounding the notes of simplicity

and reality in the religious life. It may almost be described as a home missionary agency. The Zoe movement seems to be bringing about something of a revival of preaching in many Greek churches, a greatly needed emphasis in a church in which religious instruction has had far too small a place as compared with the observance of the ritualistic service. The brotherhood is also producing popular pamphlets on religious subjects and publishes a weekly religious paper which is developing a large circulation. The lay members of the movement who engage in business pledge themselves to live in great simplicity so as to devote much of their earnings to the purposes of the movement. Does not this look as if there is something in the Greek Church not to be described as "static"?

In company with the Greek Patriarch of Alexandria, Meletios, I visited an almost model orphanage that cares for several hundred homeless children and provides a staff of teachers for their education. It is only one of several orphanages maintained by the Greek Church, a work which, if it had happened to be done by an American welfare organization, we would call an evidence of the vitality of American Christianity! Does this look as if the Greek Church of today were exclusively concerned with "ceremonialism"?

In Egypt I found that the Coptic Church, which is perhaps the most conservative of the important Eastern Churches, has opened its doors to a Sunday-School movement, developed with the cooperation of the World's Sunday-School Association. While these Coptic Sunday-Schools still leave much to be desired, the fact that 8,000 Coptic children are enrolled in a new enterprise of religious education should certainly keep one from a hasty conclusion that the Coptic Church is hopelessly unprogressive. Coptic laymen seem to be especially alert for reform in the Church.

In Jerusalem there is a highly significant experiment in cooperation being carried on between the Armenian Church and the Protestant Episcopal. A young American priest, Rev. Charles T. Bridgman, is serving as a member of the faculty of the Armenian Seminary which trains students for the higher clergy. The relations of trust and respect between the leaders in this venerable church and the young American are a delight to behold.

Such forward-looking tendencies as these suggest the large possibilities involved in the development of greater cooperation and closer fellowship between the Churches of the East and

the Churches of America. A few concrete suggestions may serve to indicate some of the paths which that friendly cooperation may well take.

Concrete Cooperation

In the first place, and most important, the interpretation of these two branches of Christianity to each other needs to be carried forward systematically. The greatest need is for the acquaintance and understanding that comes through personal contact. The contribution made by Dr. W. W. Peet, as a friendly ambassador in the Near East from the Churches of America during the last two years, has been of unique value and should be followed up, if not by the appointment of a permanent representative in the Near East, at least by frequent interchange of visits between leaders of the East and the West. Quite as important as the opportunity thus afforded for mediating to the Eastern Churches whatever the American churches may have learned, is the opportunity for American Christians to learn about these ancient churches of which we are altogether too ignorant.

Secondly, it should be taken as settled policy that the Eastern Churches should be invited to participate fully in all international Church conferences, as was the case at Stockholm and Lausanne. It is to be regretted that they were not included in the official membership of the recent meeting of the International Missionary Council at Jerusalem, in order thereby to make it entirely clear that we desire to regard them, not as objects of proselyting efforts, but as comrades in a common missionary cause. That the Eastern Churches have little missionary program today is true, but one is less ready to pass an easy criticism when he recalls that under the Moslem rule under which they have lived most of them were absolutely forbidden by law to make converts. That under new conditions they will experience a rebirth of missionary zeal is a reasonable hope and our most generous cooperation should be directed to this end.

Thirdly, provision should be made for scholarships to enable a few young priests of the Eastern Churches to study in American seminaries and to prepare for progressive leaderships in their own churches during the years ahead. The recent arrangements, furthered by the Federal Council's Committee on Relations with the Eastern Churches, for a young Greek priest to study at the Episcopal Divinity School in Philadelphia and a Roumanian to study at the General Theological Seminary in New York, is a happy example of a plan that merits frequent repetition.

Fourthly, the American churches, whenever

desired, should furnish a member of the staff of Eastern theological schools to teach English or religious education or other subjects in which Eastern Church leaders feel that an American teacher would be helpful. What Mr. Bridgman has done in Jerusalem is far too significant to be allowed to pass without similar experiments in other centers. In some of the cities where there are Orthodox institutions for training the clergy—such as Athens and Alexandria—there are also important Protestant missions from America or England. Why should they not offer to loan to the Eastern Churches one of their personnel, at least on part time, for such service?

In all these new contacts with the Eastern churches it is of the highest importance that the program should be developed in the fullest accord with our missionary forces on the field. The more familiar one becomes with the situation, the more sure he is that it is these permanent

representatives of the American Churches who hold the key to the situation. If in the past the Eastern Church leaders have had misgivings lest the work of the missionary should weaken the hold of the old Churches on their own people, we must make it obvious that precisely the opposite is to be the case. As a matter of fact, it is through the work of the missionary that the strongest influences have been released for revivifying the ancient churches. That this has meant the rise of a new Protestant Church, with membership drawn chiefly from those who were not content to remain in the old Churches, is true, but it is also true that today the Protestant leaders in the Near East are almost unanimous in their conviction that it is through the ancient churches themselves, as they rise to fresh spiritual power and a missionary zeal, that the greatest Christian work is to be done in this part of the world.

—SAMUEL MCCREA CAVERT.

The Church and the Chinese in America

By REV. GEORGE W. HINMAN

Secretary, American Missionary Association.

ONE of the striking challenges to missionary board representatives at the Jerusalem Conference was the statement, "We are trying the impossible in offering to save the individual, yet leaving the social structure pagan." Christian work for Chinese in America began seventy-six years ago. Through these seventy-six years in the Chinese missions the churches have followed the hook-and-line method of catching individuals. The Chinese in America are more and more collecting in large cities in segregated ghettos, maintaining a social organization largely pagan. What have the missions done for Chinese communities? Scarcely a thing. A little Good Samaritan Rescue work once in a while, when what we need is not more Good Samaritans for the Jericho road, but better social control which will make rescue work largely unnecessary.

What do we know about the social organization of Chinese communities, the conditions under which individual Chinese Christians must live and develop initiative and leadership in their own religious organizations? What do we know of the economic situation of the Chinese, or what responsibility do we take for it? It is impossible to build any Christian Chinese structure on a false or uncertain economic foundation.

In addition to largely ignoring the need of the community life of Chinese in America, we

do not even meet the individual educational and religious needs of the Chinese in any adequate way. Teaching English and religious instruction are done by methods that are years out-of-date. And the special needs of the Chinese for education in the Chinese language we almost ignore.

One who studies Chinese communities in order to develop a community program finds that they are overrun with organizations. I have recently secured a survey of the San Francisco Chinese community. In San Francisco there are one hundred and forty-four community organizations,—8 political, 12 industrial, 12 protective tongs, 27 family clubs and 21 regional clubs, 15 students' societies, 5 young people's social clubs, 7 children's clubs, 15 Chinese language schools, and 8 Christian churches with their young people's societies, and the Chinese Y. M. C. A. and Y. W. C. A. Every Chinese community of any size is like that. It resembles a small town with six churches and twenty lodges. What chance has the church as an agency of social control in such a complicated organization of society? And what effort, as a matter of fact, have the Chinese churches or missions made to secure a community influence and do a community service?

The educated Chinese remaining in the United States has no worthy economic future. He is almost forced into a parasitic occupation. Have

the Christian organizations concerned nothing to say about the economic situation of the Chinese? New workers are coming in for laundries in spite of immigration laws. New restaurants are constantly being opened, not because New York is lacking places to eat, but because a Chinese restaurant is a fad or a convenient place for men and women to meet. When prostitutes who frequent Chinese restaurants find business slow, they solicit the waiters, who very often are students in our public schools and colleges. A few of the educated Chinese can find work in curio shops, but aside from an extremely limited field there is no chance for them. Why should we expect the Chinese to accept the Christian ideal of service when they are denied economic justice?

Chinese young people have revolted against the paternalistic, individualistic system in the Chinese Sunday Schools. One of the most vital organizations among the Chinese here is the Chinese Christian Union of Greater New York and New Jersey, controlled and directed entirely by Chinese. They are protesting against the old-fashioned "one teacher, one pupil" plan in the Chinese Sunday Schools. An American teacher who complained that her Sunday School could not get enough teachers was publicly advised by a Chinese leader to change her methods and adopt the class system. The Chinese Christian Union has secured an executive secretary, a well-trained Chinese, graduate of the University of Southern California, able and willing to serve all the Sunday Schools and missions which are federated in the Chinese Christian Union. At present, however, they can pay him only \$75.00 a month.

Some of the strong leaders in Chinese organizational work in New York have established an independent "Trust God Church." Many others are restless. They are tired of paternalism. But the only chance of a living for some of them is to take the American subsidy and stand pat. This explains why some of them object to change.

I know intimately the fine work the national boards are doing on the Pacific Coast. But that makes the local situation all the more distressing. Will the national boards continue to keep all their work for Chinese a long way off, and leave a good deal of the local work to kindly-disposed but inexperienced and unimaginative volunteers? It does take vision and experience to work with an alien group. The tragic thing about work for Chinese in the East is that there is so little imagination. Devoted teachers think that Chinese are "boys," that they can be taught

religion by repeating Bible verses in a foreign language, that they can be trained for Christian leadership in their own land by being relieved of all responsibility, financial and organizational, while here. Robert Speer said it was psychologically impossible to have an independent church in China when it was financially dependent on American appropriations. It does not look as though we wanted Chinese churches in America to be independent, judging by the way they are administered. The campaign for self-support of churches in mission fields is further along than here where the ability of the Chinese is so much greater.

There is a great deal of Chinese money and Chinese leadership available if it is given a chance. The Chinese Children's Welfare Association, Canton Christian College, and several other organizations are getting large gifts from local Chinese and are using Chinese leaders for the solicitation who ought to have been utilized by churches and mission boards.

What the situation needs is experienced leadership; not more money, but more guidance. There is a great untouched Chinese population in the large Chinese centres in the East, but even the small group affiliated with Christian churches is pitifully weak through division and lack of patient, sympathetic direction by experienced missionaries from China. Those who have shared in the wonderful development of Chinese churches in China are appalled at the backwardness of Christian work among Chinese here. Christian Chinese who come to America are not interested in Chinese church work here. It does not appeal to Chinese students generally.

But what is to be done about it? The boards may continue to leave the financial support of the work for Chinese with local churches and organizations, but if they fail to guide and direct the use of money for such work they are allowing the resources of the churches to be wasted, and they are failing in the fundamental task as missionary agencies of the churches.

The *first* thing in a definite program of constructive work is to know what the intelligent, thinking Chinese want.

The *next* is to know how we can bring the experience of missionary development in China to bear on the abnormal situation of the Chinese here.

The *third* is how we can enlist the best educational and social technique on the special problems of these Chinese sections in New York and Boston and Philadelphia and Chicago, in a real Americanization program for the community.

The Road Before the Churches

By REV. F. W. NORWOOD,
Minister, City Temple, London

AS we get farther away from the Great War the emotional recoil from its horror grows less. Before the participating generation has gotten off the stage, a younger generation finds it difficult and unwelcome to recapture the moral indignation which seemed to us to promise the coming of a better day.



F. W. NORWOOD

It grows more difficult to talk about war but more necessary to act. Ten years of labor by the

friends of peace have demonstrated the almost inextricable tangle which the adoption of war as the supreme instrument of policy has wrought in all our international relationships.

It has become obvious that disarmament will never be accomplished by strategists. It is impossible to find a common basis for calculation or even for discussion. So long as war is admitted to be legal, customary and probable, the most peace-loving nation no less than the most war-like, will arm up to its full capacity.

I am persuaded that in the end disarmament will have to be left to settle itself. That is to say, as nations cease to expect war they will without compulsion, be inclined to escape the crushing burden of armaments, which to every nation in the world, unless perhaps America, is now recognized as an intolerable yoke.

If they be asked to reduce their armaments while it is tacitly understood they may need to go to war at any time, they will put the appeal away or at least only scheme for reduction of expense without reduction of striking power. But no country will increase its burdens if its fears are subsiding.

The recent "outlawry" compact achieved between the United States and France is altogether to the good. It must be followed by other such agreements, if not at the present time among all nations, at least between such as will consent. That the United States and Great Britain should

fail to reach a similar understanding seems to multitudes of us here intolerable.

The churches have now a clear road before them. They need not lose themselves in the intricacies of statecraft. Let them emphatically demand that their own nation with such others as will consent, should formally and emphatically renounce war as an instrument of policy. Disarmament will then tend to take care of itself. No church could refuse to support such a program. Increased support will be entirely in keeping with the aims and objects of all churches that name the name of Christ.

Visitation Evangelism in New York

A campaign of "visitation evangelism" in New York closed on Easter. It was announced by the Greater New York Federation of Churches that some 10,000 persons had as the result been added to the membership of the churches.

There were 163 Protestant churches that participated and some 3,000 volunteers served as visitors. The campaign was directed by Rev. A. Earl Kernahan of Boston and it was under the auspices of the federation.

The first week it was carried on in Staten Island, the second week in Brooklyn and Queens, the third week in Manhattan and the Bronx and the last week in the colored churches of Harlem.

"Personal evangelism is the only way to capture New York for Christ," said Rev. Daniel A. Poling, pastor of the Marble Collegiate Church, who is president of the federation.

Washington Federation Meets

At the annual meeting of the Washington Federation of Churches, on April 20, the reports showed the most successful year in the history of the organization. Its present Executive Secretary, Dr. W. L. Darby, has served in that capacity since October 1, 1922. In the realm of social service, a juvenile court worker and hospital chaplain are employed, the former for full time, the latter on half-time. The speakers on this occasion were Dr. Ralph W. Sockman, pastor of the Madison Avenue Methodist Church, New York City, and Dr. H. Paul Douglass, of the Institute of Social and Religious Research. The new president is Dr. Harvey Baker Smith, pastor of Columbia Heights Disciples' Church.

Who Are the True Patriots?

THE entire issue of *Information Service* (published by the Federal Council's Research Department) for May 5 is devoted to a study of "patriotic propaganda". As the opening paragraph explains: "The ten years since the war have seen the more or less steady development of literature attacking not merely communists, syndicalists or socialists but persons of all shades of opinion who seek to promote the cause of international peace or who venture to stand for free speech, for more liberal labor legislation or for any program of social reconstruction. 'Socialism', 'communism', 'soviet control' and similar epithets are hurled indiscriminately at organizations or individuals who interest themselves in the limitation of armaments, the abolition of compulsory military training, or even in child labor legislation or the betterment of industrial conditions. This propaganda has reached the proportions of a nationwide movement. The present monograph is devoted to an analysis of this literature and a candid inquiry into the truth or falsity of the voluminous charges which it contains."

Special objects of the attacks in this material are religious organizations and individuals connected with them engaged in work for interna-

tional peace or social reconstruction.

Considerable space is devoted in the new research study to an inventory and characterization of the several sources of this propaganda—the Lusk report, the Daily Data Sheet of the Key Men of America, the *National Republic*, the *Army and Navy Journal*, the defunct magazine "Patches", and similar publications.

The purpose of the document is not so much to defend any organization against attack as to show clearly by accumulation of evidence its utterly untrustworthy and reprehensible character.

One of the principal devices exposed in the report is the spider-web chart, which undertakes to show that everyone who has incurred the displeasure of the propagandists, who presume to be the only one hundred percent patriots, is connected with somebody or something that is connected with somebody or something else that is kindly disposed toward Soviet Russia! Some of the persons thus falsely attacked are among the honored leaders of the churches.

The entire document will repay reading and will be a disclosure of the flimsiness and absurdity of much of the propagandist material that is examined. Copies may be secured from the Federal Council's research department.

Forecasting Future Trends in Church Cooperation

AN attempt will be made at the Annual Meeting of the Executive Secretaries of Councils of Churches, to be held in Buffalo, New York, May 31-June 2, to forecast future trends in the further development of the cooperative movement. The distinctive functions of various types of cooperative organizations, city, state and national, will be discussed and an effort will be made to relate in a more effective manner these several branches of the cooperative enterprise. A report on the Relation between National, State and Local Councils will be presented by Rev. Orlo J. Price, Secretary of the Rochester Council of Churches.

Rev. Ross W. Sanderson, Secretary of the Wichita Council of Churches and President of the Association of Executive Secretaries of Councils of Churches, will preside at the Buffalo meeting. A joint luncheon session with the women's interdenominational conference has been arranged for by the program committee, the principal speaker being Mrs. E. H. Silverthorn, member of the Executive Committee of the Federation of Woman's Boards of Foreign

Missions. The problem of federating Christian youth groups has been given a prominent place on the agenda. Dr. John M. Moore, General Secretary of the Federal Council of Churches, will lead a round-table conference on the theme "Federal Union".

As in other years, there will be informal discussions regarding cooperative programs in the fields of evangelism, race, industrial and international relations.

Collegetown Summer Assembly

The officers of the Collegetown (Pa.) Summer Assembly for Christian workers announce a strong program for 1928. Among the new men from abroad whom the Collegetown Assembly will present are Rev. Frederick C. Spurr, minister of the Hamstead Road Baptist Church, Birmingham, England, and Rev. J. R. Ackroyd, of the Lewisham High Road Congregational Church, London.

An advisory Board of men prominent in the several evangelical denominations sponsors this assembly, which is now in its twentieth year.

How Shall Religion be Taught to College Youth?

By CHARLES M. BOND

Professor of Religious Education, Bucknell University.

THERE is a significant body of historical, literary, and technical material in the field of religion with which every college student needs to become familiar. To the truth of this statement, abundant testimony is now borne by conferences of college teachers and administrators, by reports and theses written by college people, as well as by the demands now being made upon college graduates. There is a conviction that young men and women need to know the facts of life as revealed in the study of the history of religions, the literature of the Bible and other sacred books, the philosophy and psychology of religion, the ethics supported by religion, and methods of directing human activity into its highest and best channels. This conviction holds, not alone for those who are to be professional religious leaders, but for all persons desirous of making the most satisfactory and creative life adjustments.

Many colleges are developing courses or departments in which these religious studies receive major consideration. Such courses, presumably, are elected by those students who are preparing for religious leadership. Under the most favorable conditions this is a comparatively small group on any college campus. How are the majority of students to be brought into these courses in religion, if such a thing is desirable? Various answers are made to this question. One answer is given in the required course. It is argued that if the course is so desirable for all students, then, by all means, require all students to take the course. This raises, in its severest form, the whole question of a "free" curriculum as over against a "required" curriculum. Into that question this discussion cannot go. Suffice it to say that there is among religious educators a strong conviction that courses in religion should not be required of the general student under ordinary circumstances. An arbitrary requirement frequently has the effect of so prejudicing the student against the study, that future interest (as well as present) is killed. This seems to be too great a risk to run with such an important area of experience as that which we call religion.

A second answer is often made to the effect that only great teachers of religion should teach religion to college students. Put a great man in the chair of religion and there will be no dif-

ficulty in having many students elect such courses. It would be a magnificent thing, and perhaps a solution to the problem, if every college could have a Fosdick or a Steiner in its chair of religion. But this is manifestly impossible. There are not enough Fosdicks or Steiners, nor do many colleges have the funds to employ such men if they were available. Moreover, men become great only in the actual doing of the work. With the increased emphasis upon the study of religion in the colleges, the place now being given to the department of religion, and the careful training now offered to men and women who will respond to this call, we may expect that there will be many eminent religious leaders and teachers developed in the colleges—but they are not yet. And it must be remembered, also, that some of us would never cut to the pattern of these very great men already mentioned.

Moreover, very practical considerations come into conflict with this solution of the problem. A student, majoring in history or biology, may have his work so arranged for him that the election of the courses in religion is an impossibility, no matter how great a teacher may be giving those courses. Or it may mean, as it so frequently does, that such a student is free to elect the courses in religion in such a lack of sequence that he is more confused than helped thereby. The subject of religion may be helpfully, but certainly not adequately, presented in any one course.

A third answer to this problem of relating the general student to the courses in religion is being made. It is along the line of the integration of courses and departments. As a general tendency in educational administration, much can be said for this answer. Many of our colleges have very little unity about them. They are often mere groups of departments, organized under one general administrative agency, but having very little, if any, vital relation to each other. This, of course, leads to overlapping, contradiction and unevenness in educational procedure which often leaves the student an unhappy victim of educational confusion.

A study of the offerings of departments of religion in 269 American colleges, reveals the fact that at least six fundamental lines of study are followed in a large proportion or even a majority of cases. These six lines are: literature, his-

tory, philosophy, psychology, education and sociology. That is to say, the typical department of religion is now offering courses in literature, history, philosophy, education, sociology, and other subjects. It may be possible to make such a statement about other departments but certainly not to the same degree in which it can be said of the department of religious studies. If we will grant three propositions, then we do have a real and practical answer to our problem of relating the general student to the courses in religion. These three propositions are: (1) The history of religions is just as valuable history as that taught in the department of history, and so for the other five lines of study; (2) The teaching methods used in the department of religion compare favorably with those used in other departments; and (3) That problems of administration and organization can be worked out by those who recognize the values of the integration of these departments.

Our answer, therefore, would be stated somewhat after the following fashion. Let the department of religion develop as varied a curriculum as possible. Let it be manned with the best teachers available. Let those who are looking forward to professional religious work do their major study under the direction of this department. Let there be free election of the courses in religion by all those students who have any interest in such courses. But beyond that, let the student who is majoring in history, or literature, or philosophy, or psychology or sociology, or education have the chance to elect the courses in history of religions, or sacred literature, etc., but let him elect it then as work done in the de-

partment in which he is doing his major and to be credited on his major requirements in his own department.

To be specific, a student majoring in history has the privilege of electing a course in, let us say, the ancient Orient, or Babylon, or Egypt. Without attempting to disparage in any sense such courses, it is nevertheless true that a study of the Hebrew civilization with emphasis upon its religious development would be of far greater significance for understanding his present civilization. Moreover, he could not study the Hebrew civilization without becoming familiar with the other great civilizations affecting it. For the students in the department of history who cared to get at the facts of the significant religious developments upon which Christianity so largely rests, the second course would be more valuable and probably far more welcome than the first. Now, if he can elect the course in the development of the Hebrew civilization and have the work credited to his major requirements in the department of history, even though it would mean doing the work with a teacher in the department of religion, an integration of the departments of history and religion will have been accomplished. The same can be said for the other departments. The result will be a much freer and larger election of religious studies.

This is no untried theory. Such integration of courses and departments is actually practiced in a significant number of colleges. At Bucknell University, the Department of Religion is integrated with the Departments of Sociology, Literature and Philosophy. Integration with still other departments is now under consideration.

Next Steps Toward Christian Unity

THE International Continuation Committee of the World Conference on Faith and Order has asked the governing bodies of the ninety-five nation-wide churches which sent representatives to the Lausanne Conference to express their opinions as to the next step. This request is made in a letter which says in part:

"It will be remembered that the Lausanne Conference did not attempt to define the conditions for an organic union of the Churches; its object was to register the apparent level of fundamental agreement within the Conference and the grave points of disagreement remaining; also to suggest certain lines of thought which may in the future tend to a fuller measure of agreement.

"It is the hope of the Committee that the work inaugurated at Lausanne may be carried forward from the point which it has now reached,

and that the Churches will discern, from the material now transmitted, the deep significance of the Lausanne Conference, the serious will to unity which found expression there, and the necessity of thorough and fraternal discussion in continuance of the labors thus begun.

"The Committee would therefore ask, not only for the examination of the substance of the Lausanne Reports, but also for a considered judgment upon the steps which should now be taken in furtherance of the work of the Conference, and if possible for an assurance that the Churches are prepared to continue their cooperation. It is suggested that, where such action has not already been taken, each Church should appoint a commission to cooperate with other similar commissions in advising the Continuation Committee as to the next steps to be taken."

The Student World

A Parley on War

AN intercollegiate parley on war was held recently at Wesleyan University. The hundreds of students attending this clinic on war insisted that the time had come for the inauguration of a new type of statesmanship.

All shades of opinion were heard from the speaker's platform during the Wesleyan Conference. Mr. Newton D. Baker spoke on "Peace and Education". His address was followed with talks by Rear-Admiral Charles P. Plunkett (retired) and Norman Thomas. The question "What National Rights Are We Justified in Defending?" was debated by Mr. Fletcher Hale, member of the Naval Affairs Committee and Professor Edward P. Cheyney of the University of Pennsylvania.

"War is a devil that comes forth after fasting and prayer," declared Mr. Baker, former Secretary of War and one of the country's foremost peace protagonists. Continuing, he said, "In a democracy this problem, like others, can be solved only by enlightened leadership and intelligent following. And that can be won only by an educational process which works throughout life. If this cannot be done by the action and reaction of college men in communities, the case for democracy is hopeless." Mr. Baker concluded his remarks by urging the entrance of the United States into the League of Nations and suggesting a trade boycott against any nations breaking arbitration treaties.

These Wesleyan Clinics on pressing world problems are being favorably commented upon by educators in all parts of the country. No effort is made to arrive at anything approaching standardized thinking on the question under review. In fact, intellectual conformity is frowned upon. The aim is for a discriminating independence of judgment on all controversial subjects.

Bringing Geneva to the American Campus

Model assemblies of the League of Nations are being held during the spring and summer months on many college campuses. Many of these model League sessions are intercollegiate in character. At least a dozen colleges were represented at the Assembly held at Amherst in April. Sir Herbert Ames, an Amherst graduate of the class of 1885 and formerly a Financial Director in the Secretariat of the League, participated in the sessions held at that institu-

tion. Resolutions on disarmament, security and arbitration were vigorously debated at Amherst, the specific recommendations providing "complete and unconditional disarmament, except for police duty, to be forthwith carried out by the states, members of the League, in collaboration with the other nations of the world". Another of the questions discussed had to do with tariffs, the arguments proceeding along the line that tariff schedules be reduced to those necessary for administrative purposes in order "to facilitate the economic unity of the world and to insure the political harmony of the nations."

Other League Assemblies have been, or are still to be held, at Cornell University, Johns Hopkins University, Michigan State College and Emory University. Preparations for the Cornell Assembly have been made with great care under the leadership of a committee representing many of the most important student organizations of the University, such as the Cosmopolitan Club, the University Christian Association, the French, Spanish, Japanese and Chinese Clubs and the Deutscher Verein. The Lansing Assembly was held in the Representatives' Chamber in the state capitol by permission of the Governor and Secretary of State. The Honorable George W. Wickersham was the principal speaker on that occasion.

Hungarian Students Ask for World Federation of Christian Youth

Is it desirable to have a world federation of the young people of the Christian churches of the various nations? That question has been asked many times in recent years. It is being raised again in a message of greeting from the Federation of Protestant Students of Hungary to their Christian youth comrades in the United States. The statement follows:

"Hungarian young people look upon the American churches and their church student movement as their most natural friend and fellow supporter, in giving back to the world, what she needs most dearly: a Christian back-bone in her religious, intellectual, moral, political and economic affairs.

"The Hungarian Federation wishes to ask the cooperation of all Christian churches and student movements in the forming of a World Federation of Church Student Movements, in the spirit of the Life and Work Conference held at Stockholm, thereby creating an active holding

organization for our international cooperation and our international relations.

"The plan for bringing this great organization into being would be first of all to start cooperation among all the existing groups and organizations serving a common Christian purpose, and to promote such organizations, where there are none, and then as cooperation goes on, to arrive at an active and vital World Federation. One of the outstanding features of this international cooperation would be the encouragement of student exchanges, the founding of scholarships and fellowships and the promotion of international correspondence in order to achieve an understanding among Protestant students, thus acquainting them with each others' affairs and fostering in this way a feeling of brotherhood."

"The College Hill Community Church"

A thousand students are being reached through the interdenominational ministry of the College Hill Community Church, located on the campus of the Iowa State Teachers College, Cedar Falls, Iowa. The college section of Cedar Falls is two miles out from the city proper, with the result that the college community is somewhat segregated. The downtown churches never were able to interest more than a small minority of students in their various services. More than 1,000 students were thus left without a church home.

For a time, the Methodist and Presbyterian churches maintained "student centers" for religious work. Other denominations appointed "workers". At the best, only a few students were involved in these endeavors. Little or no impact was being made upon the college and campus life in the name of religion. The denominational competition inhering in this arrangement was also wholly unsatisfactory to the "best minds" among students and faculty members. Professors, students, and college authorities began laying plans for a united Christian work in the community. This project was begun by the holding of an interdenominational worship service in the college auditorium. National representatives of the Baptist, Methodist, Congregational and Presbyterian bodies cooperated in this common enterprise. The organization was then incorporated and is now known as the "College Hill Community Church".

The pastor, Rev. Howland Hanson, in explaining the spirit of this interdenominational ministry, says: "Just as there is an all-college athletic program and an all-college social program, so there is an all-college program of religion."

Disciples Youth Discuss Christian Union

The church relations group of the Second Youth Convention of the Disciples of Christ, recently held in Columbus, placed itself on record as being in favor of Christian union, and adopted the following findings, in part:

"The unity desired is one that will come by working together in practical enterprises with a spirit of love, not by stressing doctrines or ritualistic forms or trying to bring about an ecclesiastical union based on these.

"We need a personal cooperation in the activities that actually build Christian character in life, leaving each individual or group of individuals free to use any form of ceremony that they find most helpful in building such character.

"Christian unity is not an end in itself, but is a means toward bringing the world to Christ. We must create an innate desire in the individual for Christian unity before we can hope to attain such unity. Christian unity must come through Christian youth educated in a liberal and progressive manner guided by the spirit of Jesus Christ. A tolerant attitude positively free from prejudice is essential to Christian unity.

"We believe that our entire brotherhood should be censured for the lack of unity within its own ranks and we urge the Commission on Harmony, appointed by the International Convention, to use all Christian means possible for the bringing about of real unity within our brotherhood.

"The emphasis in our Christian unity problem is to be upon bringing the world to Christ without demanding uniformity in creeds or ritual. Therefore, we feel that all means which will bring Christ to the rural communities in unity of program should be used, adopting whatever methods may best suit the individual situation.

"A fairly large church establishment permitting better preaching, full pastoral service, and more complete facilities for worship, religious education and community service is the desirable situation in rural communities. Therefore, we feel that small towns and other rural communities having two or more churches, when one would serve them better, should unite into one church organization for the good of the community.

"We heartily commend any action of the home mission boards leading to the establishment of interdenominational community churches of any form, and we suggest that the home mission boards act upon such program whenever and wherever possible."

A Project of American-Japanese Cooperation

THE delegation of more than two hundred Japanese Christians who are coming to the Tenth World's Sunday School Convention in Los Angeles, (July 11-18) is believed to be the greatest Christian pilgrimage in history from a non-Christian land to a world's Christian gathering.

The interest of Japanese Christians in religious education was greatly stirred by the Eighth World's Sunday School Convention in Tokyo in 1920. The attention of the Empire's leaders was called to the importance of religious education as never before and to the National Sunday School Association as the agency for promoting the same. It was the conviction of these leaders that such an important work should be put on a permanent basis. They saw that the promotion of moral and religious education among 15,000,000 children and young people could not be undertaken without a widely extended program and enlarged financial resources.

The most prominent leaders of the Empire therefore, under the leadership of Viscount Shibusawa, assisted the National Sunday School Association of Japan in raising Yen 150,000 (\$75,000) for a headquarters building. This included 1,000 Yen from the Imperial household.

The erection of this building was taken up as an international enterprise, it being understood that an effort would be made to raise the same amount (\$75,000) in America.

There was some loss to the subscribed fund in Tokyo on account of the earthquake fire, but this has been made up by donations from the reconstruction Bureau. A lot in a central location in Tokyo has been purchased. The Japanese Association needs to begin the building during this year in order to take advantage of the subsidy granted by the city for building a fireproof structure.

The fact that more than two hundred Japanese Christians are making the trip to America to attend the World's Convention is abundant proof of their enthusiasm for religious education. Moreover this is the largest group of Japanese ever to visit the United States at one time. It is one of the best opportunities America has ever had to show her friendship for Japan. They are coming to see the Christian institutions and homes and are making sacrifices to gain this new knowledge and inspiration. We are confident that they will go back with increased enthusiasm; but they will be unable to carry out

an extensive program in keeping with this enthusiasm unless they have larger financial resources.

American Christians are abundantly able to provide the money needed and it is proposed that advantage be taken of the visit of these Japanese Christians by taking goodwill offerings in the Sunday schools or Church services, and by securing subscriptions to create a Goodwill Fund to put into the hands of the delegates as they return to Japan.

The National Sunday School Association of Japan was the first to be organized on a representative basis in any foreign country. The Japanese have raised the largest amount of money for religious education that has ever been raised in any non-Christian country. Great confidence has been shown in the Sunday School Association, and many Japanese leaders and educators are looking to it for spiritual education and guidance of the children and youth.

Individuals and churches and Sunday schools that are willing to assume a share in this America-Japan Goodwill Enterprise are requested to report the same to H. E. Coleman, Secretary for Japan, World's Sunday School Association, Metropolitan Tower, New York City.

Ambassadors

(Continued from Page 18)

paredness we might better confess ourselves bankrupt both in brains and morals. Some of us know that there are deeper, nobler words than preparedness—words that strike closer to the root of human duty! . . .

This word of Paul, for instance, asserts that we were intended of God to live in a decent friendship on this tiny ball of earth, and that our discords have arisen because we have trampled on His will, and that each of us is sent here as an envoy of peace. "As though God did entreat you through us. . . . Be ye reconciled to God"!

It is easy to inspire hostility. Any fool can set a match to a haystack and make it burn. Any fool can raise flames from that which is easily combustible—rake over the smouldering ashes of ancient grudges and fan them into new fire. Many are doing just that in America today. But it takes a man, a Godlike man, a man with the touch of another world upon him, to plead for reconciliation and bring to pass God's dream of peace.

"As though God were entreating you." Any other King would have asserted His rights and exacted the price of outraged honor. Not so with this King. He sends embassies to His rebellious subjects to plead with them. He pleads with His world by the long line of martyrs. He pleads with them by that Strange Man upon the Cross. He pleads with His world through you and me, and to carry that plea we have been sent into the world. "As though God did entreat you through us. . . . Be ye reconciled to God." . . .

NOT explicitly, but implicitly there is word in this text concerning the method of our ambassadorship. That word first, last, and eternally is *character*. We commend our message through our life. However much we may say of peace will not be heeded unless there is peace within ourselves. What our spirit is in miniature the world will in time become. . . . Jesus was the model envoy because He had such resources of peace within Himself that He was able to proclaim: "My peace I give unto you."

The second word in method is a single devotion. Conceive, if you can, Ambassador Herick or Ambassador Morrow using the vantage point of office for material gain or constant pleasuring. What shall be said of us if at the term of our office we sail back across that eternal ocean whence we came with no good account to be rendered of our service? What if that kind King shall say to us: "Did you carry my entreaty through the earth?" and we must answer: "Lord, I joined the crowd of men in building ugly and expensive cities. Lord, I had no deeper message for the woes of men than to tell them to get ready for another war. Lord, I spent my days in mild indulgence." If we have no other answer, what then?

The third word is urgency. There is no reading this verse without feeling the throbbing earnestness of the task: "As though God did entreat you by us: we pray you in Christ's stead, be ye reconciled to God." To Jesus the burden of this task of bringing back mankind into the will of the Eternal was so overmastering that it took Him to a Cross. Once old Daniel Rowlands started a Welsh revival by breaking down as he read the Litany phrase: "By Thine agony and bloody sweat, by Thy Cross and Passion." He realized for the first time the desperate urgency of Christ's ambassadorship—and of his own! A Roman ambassador was sent out to meet an army of invaders to summon them to stop. When the advancing rebel-leader jested at the command he drew a circle in the dust

around that leader's feet and said: "Your answer before you step out of that circle." We ought to feel as though we must draw a circle round each comrade of ours urgently pleading an answer to our embassy: "Be ye reconciled"! Our lives ought to be so full of Him as to lay upon people the inescapable demand of His compassion. . . .

Jesus acknowledged His ambassadorship in one flaming word: "Knowing that He came from God and went to God"—what did He do? He stood before His quarreling disciples, each of them angrily claiming pre-eminence, and girded Himself with the towel of a slave—and one by one He washed the road-dust from their feet. He was fulfilling His commission. He was saying by His lowly love: "Be ye reconciled." Knowing that you come from God and will go unto Him—how will you live? O, how will you live?

Things That Make for Peace

(Continued from Page 12)

adopt and carry through a policy of full and fearless cooperation to the largest possible extent in all that the League is doing, and in all international undertakings, being eager to act the more generously and unselfishly that we feel constrained for the present to stay out of active membership. We must somehow atone for what Elihu Root so quietly but so arrestingly spoke of a year ago as "conduct unbecoming a gentleman", in showing no regret and offering no apology for our failure to join with other nations in their brave adventure toward a united world. The time has come for large, full, generous, outspoken cooperation on the part of our nation with the rest of the world. And we should call and keep calling for such policies until our political leaders hear and heed, and lead us out of our over-cautious aloofness.

Outspoken Goodwill

The third thing that makes for peace is *Outspoken Goodwill*. I use the adjective because too often we mean by "goodwill" nothing more positive than general amiability. We need an aggressive goodwill, a will to peace, a spirit of determined friendliness toward all the world.

We need to be emphatic in our disapproval of war talk and expressions of illwill and distrust. There recently appeared an article in one of our leading New York journals, by a retired Admiral of the United States Navy, in which he declared that within a few years America will have to fight Japan and Great Britain. Men are severely condemned and punished who talk

peace in war time. There ought to be some way of dealing with men who, as in this case, indulge in the dangerous practice of talking war in peace time.

We need to make the spirit of goodwill vocal, to give it concrete expression in public statements and signed agreements. It is astonishing what an effect it had and still has, that at Locarno France and Germany signed an agreement henceforth to discard war as a means of settling their disputes. Cold-blooded realists may ask, what's the use of such bits of paper? Would they hold in case of strain? The sufficient answer is that it does help a man or a nation to put one's signature to a declaration of honor. I recall several instances in my life as a minister in which I have had the privilege of helping persuade a man to sign a pledge of total abstinence from intoxicating liquor. That paper, the knowledge that his name was there and that people whose good opinion he coveted knew it was there, did help the man to stand firm when the strain came. And such public statements of goodwill and good intent as the treaty of Locarno do help nations stand the strain when it comes.

The most immediate matter before the American people just now is such an expression of outspoken goodwill. There should be no hesitation or uncertainty in our answer to the proposed treaty for renouncing war as an instrument of national policy. There should be a universal popular demand for it. Such a step would make for peace as nothing else could do just now. It would be more than a gesture. It would be an authoritative statement of positive goodwill that would cheer the heart of the whole world.

Faith

There is one more "thing that makes for peace", so important that to leave it out would be like leaving the motor out of an airplane, or the heart out of a human being. For what is needed most in order to do away with war and establish and maintain peace is *Faith*. I mean above all that there must be in us a real trust in God, coupled with a generous confidence in men, a willingness to take risks for greater ends, a deep-seated belief that what is right can always come true, and that what is wrong need never endure; and that, since war is wrong, it ought to be done away with, and can be, by the grace of God.

It is foolish to suppose that we can ever successfully attack war, or any other evil, without dealing resolutely with the radical errors in our present social order. And the most deadly of

these, lying close to the roots of war, is an unbelieving, mechanistic, materialistic, worldly temper, that counts cash very real and sneers at ideals, that sets material and financial considerations ahead of ethical and religious principles.

Faith is the one great essential if we are ever to get rid of the overhanging dread and danger of war. It must be a working faith, an active faith, not a mere belief held in the mind. It must make us think straight, and work hard, and dare much, and sacrifice freely, in the cause of a peaceful and Christian order.

It must be a faith in Christ, rather than in the external ornaments of the Christian Church; a faith that will aim at unifying and simplifying the common Christian life until the Church everywhere becomes a singleminded instrument for the doing of the will of God in Christ, a body through which the Prince of Peace may speak peace to the nations.

"When the Son of Man cometh, shall He find faith on the earth?" That is today the solemn question. The Son of Man is coming to us, appealing to us to put an end to this hideous, futile, stupid, inhuman business of settling disputes by killing people. And nothing can do that work but a deep, wide, far-going faith, that will set the whole Church at the single task of building a brotherly world on the basis of the will of God in Christ.

All these "things that make for peace" are Christian things. Enlightenment, friendly intercourse, cooperation, brotherly goodwill, faith, these are of the very nature of Christianity. Not for ages have Christians had such an opportunity as now confronts them to demonstrate that their religion is of God by showing that it can lead and inspire humanity in its desperate effort to do away with this curse of war, which it loathes but cannot cast off. Christ alone can take from the shoulders of long-suffering mankind this Old Man of the Battlefield. And He can do it only through the working faith of His people. Oh, what a call to us!

Rev. Eric M. North, Associate Secretary of the American Bible Society, has been elected a General Secretary and Rev. George William Brown, of Pittsburgh, has been added to the staff as a General Secretary. Dr. North's work will relate chiefly to the distribution of the Scriptures at home and abroad. Mr. Brown will give particular attention to the relations of the Society to the denominations and to the support of the Society's work.

Jerusalem Points the Way

(Continued from Page 7)

of reaching that clearer understanding of our Christian message and that more unshakable grasp of its reality which will make it possible to persuade our generation everywhere how sorely it needs that view of human life, human society and human destiny revealed in Jesus Christ.

No one who is familiar with the history of Christian missions can doubt that profound influences for social betterment have always been set in motion wherever the Gospel has gone. Not seldom, however, the Christianizing of social relationships has been regarded as a *by-product* of missions. At Jerusalem it was recognized as an integral part of the whole missionary enterprise. Man was treated as a unity, with his spiritual life inseparably related to all his social environment. As a result, the gathering displayed an intense interest—almost surprising at first thought—in the problems created by the recent expansion of our western industrialism into Asia and Africa.

Yet, on second thought, what could be more natural than such concern? For the missionary sees with his own eyes appalling conditions of injustice and wrong that thwart him in his desire to bring life more abundant to the people whom he serves. He cannot reveal the love of Christ for them and at the same time ignore their soulless exploitation under an economic system built around the profit motive and uncurbed by the safeguards that it has taken the West two hundred years to develop. Can the missionary in China be blind to the fact that Chinese children, beginning at six or seven years of age, work eleven or twelve hours every day to make profits for investors in silk mills? Can the missionary in Africa close his eyes to a system of forced labor which dooms to virtual slavery the people to whose highest welfare he is devoting his life?

Such conditions as these were candidly faced at Jerusalem and as a result it was voted to establish, as a part of the organization of the International Missionary Council, a bureau of research into economic and industrial questions in so far as they affect the life of the peoples to whom our missionaries go. For such a bureau the Research Department of the Federal Council of the Churches in America already furnishes a valuable precedent.

A world movement such as the missionary enterprise would naturally be expected also to feel a poignant concern in the issue of world peace. As to the Christian attitude toward war in gen-

eral, the statement adopted by the conference was somewhat disappointing to those who had looked for an utterance that would serve as a rallying ground for the Christians of all lands in their opposition to the present system of rival armaments and threats of war, but on the one concrete issue which is most crucial for missions high ground was taken. This had to do with the use of the military or naval forces of a government to protect its nationals who are missionaries in a foreign land. For a time the issue seemed side-tracked, but just before the adjournment of the last business session—in fact, almost as the clock was striking twelve and ushering in Easter Day—a vigorous statement was made declaring that the International Missionary Council:

“(1) Places on record its conviction that the protection of missionaries should be only by such methods as will promote goodwill in personal and official relations, and

“(2) Urges on all missionary societies that they make no claim on their governments for the armed defense of their missionaries and their property.”

New Attitude Toward Other Religions

Side by side with an unshakable conviction of the uniqueness and universality of Jesus Christ there was manifest an attitude of generous recognition of the noble elements in other religions, and a sympathetic recognition of all the values that devout adherents of other faiths live by. Indeed it seemed to be clear to most that the more clearly one discerns the good things in other religions, the more surely will it appear that Christ is needed for their fulfilment. In words that may come to be almost a classic the Message said:

“We rejoice to think that just because in Jesus Christ the light which lighteneth every man shone forth in its full splendor, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

“We call on the followers of non-Christian religions to join with us in the study of Jesus Christ, His place in the life of the world and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in the face of the growing ma-

terialism of the world; to cooperate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ."

Over and above all other impressions left by the Jerusalem meeting is that of the perennial vitality and spiritual power of the missionary enterprise. When one surveys what it has al-

ready achieved, beholds the world-wide fellowship in Christ which has resulted from it, and ponders its unfathomed potentialities for the transformation of human life everywhere, petty criticisms die on one's lips and his half-hearted complacencies are put to shame. In their place wells up an irresistible impulse to a fresh and courageous commitment to this supreme cause of making Christ the Lord of all the life of all the world.

—SAMUEL MCCREA CAVERT.



Japan in the World of Today. By Arthur J. Brown. Fleming H. Revell Co., New York.

A notable addition to our available literature on the interesting and remarkable people which he describes at length. The style is easy to read and grips the attention from the very first. His competence for dealing with his subject is disclosed on every page, which is crammed with information accurately and briefly stated, balanced and forceful. Every item of fact is woven into a texture of logic which carries the reader along with increasing admiration for the author's ample knowledge and skilful handling of his subject.

The contents of this volume are well described by its title "Japan in the World of Today." After sketching "World Conditions that have Affected Japan," "Japan's Distinctive National Characteristics" and "The Country and People of Japan," the author plunges into his main theme, discussing concisely yet convincingly such suggestive topics as "Autocracy and Democracy," "The Army and Navy," "Social Problems," "Japan in Korea," "Manchuria" and "Siberia." The chapters on "Japan and the World War," her "Protest Against America's Exclusion Law" and "The War Bogey" were of particular interest to the writer.

In his closing chapters, Dr. Brown deals with the Religions of Japan, and Roman Catholic, Russian Orthodox and Protestant Missions, closing with a discussion of Japan's attitude toward Christianity.

In his foreword Dr. Brown states that he "is not conscious of any desire to magnify either the virtues or the defects of the Japanese." Yet he "confesses to a warm personal interest in them and to a hearty admiration for those qualities which have enabled them to achieve the high position in the world they have now attained." This attitude is disclosed on almost every page. Constant comparison is made between the achievements of Japan and those of Western countries, not always to the advantage of the latter.

This is a work which no one can ignore who wishes to know and understand Japan as she is today. In the judgment of the writer, no other single work compares with this for fullness of information, accuracy of statement and fairness of attitude. It should find a place in every library and should be thoroughly read by every tourist before landing in Japan. It will help him wonderfully both to see and to understand what he sees.

Modern Youth and Marriage, by Henry Neumann, Ph. D. Appleton, \$1.50.

For those who have been slightly bitten by the various works and discussions on Companionate Marriage and Free-Love, and who are perhaps tempted by the inviting words "Individualism", "Freedom", "Natural", etc., this book is an excellent antidote. Even the ardent be-

lievers in Companionate Marriage must stop and think more deeply after experiencing Dr. Neumann's liberal and sympathetic handling of the subject.

The book leaves one with a clean taste in the mouth; with the firm conviction that "self-expression" and "individual freedom" are not so precious as the welfare of the masses; and that the welfare of the masses can be assured only by sane mass education for the finer things of life—not by startling exhibitions of moral laxity and the evading of personal responsibilities.

Ladies Third. By Mary Lena Wilson. Duffield Company. \$2.50.

Another travel book of real merit. The author is able to convince her readers that a six weeks' trip to Europe need not cost more than six hundred dollars. The pilgrimage covered in this volume is by way of France, across the Alps and down into Italy, with stops at Venice, Florence and Rome. Ship experiences are also related in an interesting manner. The appendix contains the author's itemized list of expenditures while vacationing in Europe.

The Life of St. Francis of Assisi. By Luigi Salvatorelli. Alfred A. Knopf. \$4.00.

Christian people, and others as well, will never grow tired reading of the life and character of St. Francis. There can be no doubt but that Signor Salvatorelli has written a very remarkable study in biography. The reader sees St. Francis as the embodiment of a new Italy, an Italy struggling to release itself from a ponderous and stultifying medievalism. By the same token St. Francis is here regarded as the symbol of that quest for spiritual freedom without which the Kingdom of God would long since have passed out of the life of the world. Through the eyes of St. Francis the reader catches a fresh glimpse of the Galilean. The Gospel likewise is made to live anew and the whole Christian enterprise is haloed with a new significance.

Young India. By Mahatma Gandhi. The Viking Press. \$5.00.

Gandhi here speaks for himself. Many have been the efforts to interpret this Indian prophet to the world at large. The Viking Press has made it possible through this volume for the people of America to study Gandhi through the writings of the prophet himself. We have here "the true spirit of Mother India's three hundred million children, as set forth by their acknowledged spokesman." In these trenchant essays Gandhi expresses his convictions on such pertinent themes as National Unity, Non-Cooperation and Non-Violence. An important addition to the library of those who would keep abreast of modern political trends.

How We Got Our Denominations. By Stanley L. Stuber. Association Press.

The subtitle well describes this book: an outline of church history. It is written in four parts: the period of the primitive church, the ancient Catholic Church, the Reformation and the modern church. The fourth part sketches somewhat fully the history of twelve American communions and briefly twelve others.

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